Encyclopedia Talmudit-Cities of Refuge-Arei Miklat

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אנציקלופדיה תלמודית:ערי מקלט

Encyclopedia Talmudit: Cities of Refuge (Arei Miklat)

Cities of Refuge (Arei Miklat) - Cities prepared for the absorption of a murderer* obligated to exile* because of the blood-avenger*.

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Their Commandments

The Commandment

Commandment of positive to set aside cities of refuge[1], that they should be prepared for one who kills a soul unintentionally[2], as it is said: three cities you shall separate for yourself[3], and this commandment is imposed on the king and on the entire community[4].

In the general commandment, the preparation of the way to them[5], as it is said: you shall prepare the way[6], and on this see below: the way to them.

In the Count of the Commandments

The commandment of designating the cities of refuge is counted in the enumeration of the commandments*[7].

Outside the Land

Cities of refuge are practiced only in the Land of Israel*[8], as it is said: And these shall be for you a statute of judgment, etc., in all your dwellings[9], the judges are practiced in the Land and outside the Land, and cities of refuge are practiced only in the Land[10], and furthermore they expounded: which I give you[11], in that which I give you, you are obligated to appoint cities of refuge, not outside the Land[12].

On the absorption of murderers from outside the land into the cities of refuge in the Land of Israel, see below: their absorption[13].

The Number of Cities

From where is the number of cities that need to be set aside six, three across the Jordan* and three in the land of Canaan[14], as it is said: And the cities which you shall give shall be six cities of refuge for you, the three cities you shall give across the Jordan and the three cities you shall give in the land of Canaan[15].

And even though the land of Canaan is the inheritance of nine and a half tribes, and the Transjordan is the inheritance of two and a half tribes only[16], it was necessary for the cities of refuge in the Transjordan to be the same number as the cities of refuge in the land of Canaan[17], because Gilead - which is in the Transjordan[18] - murderers are common there[19].

And from the first ones, there are those who explained, that for the honor of Moses, who set apart the cities in the Transjordan[20], cities of refuge were established there as the number of cities in the land of Canaan, so that Moses would set apart half of the cities, and since also the other Levitical cities* would provide refuge[21], and from them there were in the land of Canaan much more than in the Transjordan[22], the refuges were found in all the land of Israel in fairness and equality[23].

And furthermore, the early commentators explained, that according to the size of the Transjordan, which is very large[24], it is fitting to have three cities of refuge like all the land of Israel from the Jordan and beyond[25].

Even if the people of the other side of the Jordan came to the land of Canaan - such as when the other side of the Jordan was destroyed and they all came to the land of Israel[26] - they do not separate six there, as it is said: You shall give three cities beyond the Jordan, and even if the people of the land of Canaan came to the other side of the Jordan - such as when the land of Israel was destroyed and they all came to the other side of the Jordan[27] - they do not separate six there, as it is said: And you shall give three cities in the land of Canaan[28].

Needed Less

Even if they only needed one or two cities - because the Israelites were few[29] - they are obligated to set aside three in the Transjordan and three in the land of Canaan, as it is said: to say[30], and you shall say to them[31].

To add

They wanted to add to the three in the Transjordan and the three in the land of Canaan, they are not permitted[32], and thus it is said in the Midrash, it is already stated: Three cities you shall set aside for yourself[33], and why does it say: Therefore I command you, saying, three cities you shall set aside for yourself[34], from where do you say that if Israel increases, I might hear that they will add more cities of refuge to them, it is taught to say: Therefore I command you, saying, three cities you shall set aside for yourself[35].

Cities built by the gentiles

Cities of refuge need to be set apart from the cities that the nations built before the Israelites came to the land, and not from the cities that the Israelites will build after they have come[36].

Their Separation

Three cities of refuge that are across the Jordan were set apart by Moses[37], as it is said: Then Moses set apart three cities beyond the Jordan toward the sunrise[38], and even though they did not provide refuge until the three cities in the land of Canaan were designated[39], nevertheless Moses said, a commandment that comes to my hand I will fulfill it[40], and the three in the land of Canaan, Moses commanded Joshua to set them apart[41], as it is said: Three cities you shall set apart for yourself[42], and it is said: For you are crossing the Jordan to the land of Canaan and you shall designate for yourselves cities, etc. [43], and Joshua designated them[44].

By the word

Cities of refuge, even though it is said about them: Then Moses set apart, etc.[45], Moses did not set them apart of his own accord, but by the word of the speech, as it is said: there[46], and it is said further: there - and this is the scripture: And I will appoint for you a place where he may flee there[47] - just as there by the word of the speech - for indeed the language “And I will appoint” implies that it was done by the word of the speech[48] - so too here by the word of the speech[49].

And these are the first cities of refuge, but cities of refuge are not appointed forever - if the first ones were destroyed and they come to appoint others in their place[50] - by divine command, as it is said: there, the first ones by divine command and the second ones by themselves[51].

After inheritance and settlement

The commandment to set aside three cities in the land of Canaan, besides the three that Moses set aside in the Transjordan, applies to the children of Israel after inheritance and settlement[52]. And even though it is stated: "For you are crossing the Jordan to the land of Canaan and you shall designate for yourselves cities, etc."[53], they were not obligated to set them aside immediately upon entering the land, as it is stated: “When the Lord your God cuts off the nations whose land the Lord your God gives you, and you inherit them and dwell in their cities and in their houses, you shall set aside three cities for yourself”[54], the scripture speaks after inheritance and settlement[55]. And it is stated: “Which the Lord your God gives you to inherit”[56], after you conquer and inherit[57]. And so Joshua did[58]. And in the Tosefta, we learned that they set aside the three cities in the land of Canaan once they entered the land, but in any case, they did not provide refuge, both those in the Transjordan and those in the land of Canaan, until they conquered and divided[59].

Not to exchange them

Replacement of the cities of refuge with others, there are early authorities who wrote that it is forbidden, as it is said: You shall not move a boundary marker[60], a warning to the court* not to replace one of the cities of refuge with another city[61].

Taken or Destroyed City

One of the cities of refuge was taken, they appoint another in its place, as it is said: there shall be six[62].

One of them fell, they build it[63], in its place, and from where even in another place - when it is impossible to build it in its first place[64] - it is taught to say: six cities of refuge[65], in that tribe, and from where even in another tribe - when it is impossible in that tribe[66] - it is taught to say: they shall be[67].

And in Sifrei Zuta they said, from where is it derived that they may appoint for themselves what they desire - when one of the cities was destroyed[68] - you said: And the Lord spoke to Moses, saying[69], it includes[70].

One of the cities was destroyed, and they are rebuilding it, there are those who wrote that they do not need to designate another city for the duration of the construction[71].

The Days of the Messiah

In the days of King Messiah, they add cities of refuge to these six, as it is said: And you shall add three more cities to these three[72].

And where do they add them, in the cities of the Kenite, the Kenizzite, and the Kadmonite, which were covenanted to Abraham our father and have not yet been conquered[73], and about them it is said: And if the Lord your God enlarges your border as He swore to your fathers and gives you all the land which He spoke to give to your fathers, etc., then you shall add three more cities for yourself besides these three[74].

And it is not said that this text is for the future to come - which is a time after the days of the Messiah*[75] - for it is said there: because you will keep all this commandment to do it[76], and if for the future to come, commandments are nullified - according to those who hold so[77] - rather, the text is said for the days of the Messiah[78].

And even if the Land of Israel will spread over all the lands[79], they will not need to designate additional cities of refuge besides these[80].

And from the early and later ones, there are those who wrote, that the scripture did not come to command to add cities of refuge in the future, but rather about the cities that Joshua was commanded to add to the three cities that Moses separated, it said they will add them when Israel merits to conquer the land[81].

How many cities do they add

How many cities are added in the days of the Messiah, the Tannaim disagreed: Tanna Kamma says: And you shall add three more cities to these three[82], “three”, “to three”, behold six, and “more” three - that even the three that are added to them, are an addition to the three that Moses set apart - behold nine, from here you say, Moses set apart three cities in the Transjordan, and when they came to the land they set apart another three, and in the future they will set apart another three, Rabbi Nehorai says: “three” “to three” and “more” behold nine, on “the” three behold twelve, Rabbi Shaul says: “three” “to three” and “more” behold nine, on “the” three behold twelve, “these” behold fifteen[83].

The law is like the first Tanna[84].

In this time

In this time, it appears from the words of the Geonim, and so wrote the Rishonim and Acharonim, that the cities of refuge are not practiced[85], for they are only practiced when the High Priest* is in practice[86] - for the return of the murderer from his city of refuge is dependent on the death of the High Priest[87] - and when Israel dwells on their land[88].

And there are those who argued that even at a time when the inhabitants of the land are not in the land, the cities of refuge in the Land of Israel absorb[89].

The Cities

The Cities

The three cities that Moses set apart in the Transjordan are these: Bezer in the wilderness in the land of the plain in the inheritance of Reuben, Ramoth in Gilead in the inheritance of Gad, Golan in Bashan in the inheritance of Manasseh[90].

Three cities that Joshua set apart in the land of Canaan are these: Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim - and it is Napolin[91] - and Kiriath Arba, which is Hebron, in the hill country of Judah[92].

The city of Hebron

Hebron, which is a city of refuge, that is the city of Hebron itself, but the field of the city and its courtyards - and that is the villages and courtyards adjacent to it and called by its name[93], and they are around the city outside its pastureland[94] - were given as an inheritance to Caleb son of Jephunneh, as it is said: and the field and its courtyards were given to Caleb son of Jephunneh[95], and they are not included in the city of refuge[96].

The City Kadesh

The city of refuge Kedesh in the Galilee in the hill country of Naphtali[97], is not the fortified city Kedesh mentioned in the inheritance of Naphtali[98], for they do not make the cities of refuge fortified cities[99], but there were two Kedesh[100] - in the inheritance of Naphtali[101] - one a fortified city, and the other, which is the city of refuge Kedesh, an average city near it and named after it[102].

Cities under Shechem and Kedesh

Even though they designated Shechem in Mount Ephraim[103], it did not provide refuge - because Joshua designated it as a city of refuge while it was not yet conquered[104] - they designated Kiriath-Jearim in its place until they conquered Shechem, and even though they designated Kedesh in Galilee[105], it did not provide refuge - because it was not conquered[106] - and they designated Gamla - or Kamla[107] - in its place until they conquered Kedesh[108].

Intentions

Three cities that were set apart in the land of Canaan were aligned opposite the three cities that Moses set apart in the Transjordan like two rows in a vineyard, Hebron in Judah opposite Bezer in the wilderness, Shechem in Mount Ephraim opposite Ramoth in Gilead, Kedesh in Mount Naphtali opposite Golan in Bashan[109], and it is expounded in the Sifrei: “And you shall divide the border of your land into three parts”[110], that they should not be scattered, but aligned like two rows in a vineyard[111].

Triangles

Cities of refuge need to be tripartite - that the land of Israel is divided into four equal quarters and in the middle are the cities of refuge[112] - as it is said: and you shall divide into three[113], that they should be tripartite[114], that it should be from the south to Hebron as from Hebron to Shechem and from Hebron to Shechem as from Shechem to Kadesh and from Shechem to Kadesh as from Kadesh to the north[115], and so it shall be from the edge of the land of the other side of the Jordan to Bezer as from Bezer to Ramoth and from Ramoth to Golan and from Golan to the edge of the land of the other side of the Jordan[116], and

so the additional cities of refuge that will be set apart in the days of the Messiah[117], need to be tripartite[118], as it is said: upon these three[119], just as these - the three in the land of Canaan[120] - are tripartite, so too these should be similar[121].

Therefore, they anoint between each city and city from the cities of refuge at the beginning of their separation, until they are equally tripled[122].

Found that the killer in the south flees to Hebron, and in the north to Kedesh, and those between Hebron and Shechem if they are near Hebron they flee to Hebron and if they are near Shechem they flee to Shechem, and so from Shechem to Kedesh, and if they are found in the middle between the cities they have no choice but to go half the way, it turns out that the inhabitants of the edges are farther from the cities of refuge than those living in the middle[123], and this was necessary because in Shechem - which is the middle city of refuge - murderers are found[124], few[125], and so in its surroundings[126], and it was necessary to bring the cities of refuge closer from both sides to those living around Shechem so that the murderer would quickly reach one of them[127], and there are those who explained that for the inhabitants of Shechem itself, and they are the Levites living there - the cities of refuge are from the cities of the Levites* [128] - it was necessary to bring the other cities of refuge closer, for a Levite who killed is exiled from city to city[129], and since murderers are found in Shechem they will need to be exiled to the other cities of refuge[130].

The cities that were set apart in the place of Shechem and Kedesh, while Shechem and Kedesh were not yet absorbing[131], later authorities wrote that they too were tripled according to the width of the land that had already been conquered[132].

And so if cities from the cities of refuge were destroyed, and they come to designate others in their place[133], the later authorities wrote that it is necessary to ensure that they are tripled[134], and this law is essential for them, for if they are not tripled, they do not provide refuge[135].

And there are those who wrote in the opinion of the Rishonim that the law was not stated that they should be tripled except at the beginning of their designation of the cities of refuge[136].

In the book

Cities of refuge are not designated in the border - at the end of the boundary[137], near the land of the nations[138] - as it is said: within your land[139], and not in the border[140], and even though we have already heard

that they need to be made tripartite[141], it was necessary to learn not to make one at the edge of the southern border and the other at the edge of the northern border and the third in the middle[142], and furthermore, it was necessary to learn not to make them at the edge of the eastern or western border even if they are tripartite from south to north[143].

Their Size

Cities of refuge are not made small fortresses[144] - like towers[145] - nor villages[146], nor small towns[147], nor large cities[148], nor large towns[149], but medium-sized towns[150], that have only markets and sustenance[151], as it is said: and you shall designate cities for yourselves, cities of refuge, etc.[152], cities, and not villages, cities, and not large cities[153], and they further expounded: three cities[154], cities and not fortresses, cities and not large cities, cities and not villages[155], for small fortresses do not have provisions available there[156], and the murderer would risk leaving them[157], and there is no settlement for a refuge for murderers[158], and the avenger of blood* might forcibly take the murderer from there[159], and in large cities everyone always gathers there and the foot of the avenger of blood would be present there and he would lie in wait for the murderer and kill him[160], and due to the size of the city, if the avenger of blood comes there, the murderer would not notice him[161].

And in Sifrei Zuta they said that they make the cities of refuge large cities and not small cities, as it is said: cities[162].

Walled Cities

Cities of refuge are not made into walled cities*[163], for they only make cities of refuge into medium-sized towns[164], and walled cities are large cities[165], and in a walled city there are many people who come for trade, and there is concern for the presence of the blood avenger* who may be found there[166]. Some have written the reason they are not made into walled cities is because a walled city expels lepers from it[167], and if there is a leprous murderer* in the city of refuge, he would not be able to be expelled[168]. Others have written that since the court is commanded to remove obstacles from the path of the cities of refuge so that the fugitive is not delayed[169], they do not allow the city to have a wall and a gate, so as not to delay the fugitive until it is opened for him[170].

And there are those who wrote that since a walled city, one does not bury in it[171], and cities of refuge need to bury in them a murderer who died before the death of the high priest[172], it is impossible for it to be a city of refuge[173].

The city was surrounded by a wall from the beginning, before Israel conquered it, they demolish its wall[174].

A city that becomes a refuge temporarily, such as the cities designated as cities of refuge until they conquered Shechem and Kedesh[175], later authorities wrote that it is possible for it to be a walled city[176], and therefore they designated Gamla until they conquered Kedesh in the Galilee[177], even though Gamla in the Galilee is a walled city[178], because they only did so temporarily[179].

The city was from its beginning not surrounded by a wall, and they come to surround it, it appears in the Talmud that they are permitted to do so[180].

ובפסיקתא זוטרתא אמרו, שערי המקלט צריך לעשותן מבוצרות מאד, כדי שלא יכבשו אותן גואלי הדם בחזקה, שנאמר: וחי[181], עשה שתהיה לו חיות[182], וכן דרשו ראשונים מתוך שנאמר: הערים האל[183] - ו"האל" יש במשמעותו לשון חוזק[184] - שצריך שתהיינה הערים חזקות וערי מבצר שלא יבא עליהן גואל הדם בחיל[185].

In English:

And in the Pesikta Zutarta they said, the gates of the refuge must be made very fortified, so that the avengers of blood do not conquer them by force, as it is said: and live[181], make it so that he has life[182], and thus the early ones expounded from what is said: these cities[183] - and “these” has in its meaning a language of strength[184] - that the cities must be strong and fortified cities so that the avenger of blood does not come upon them with force[185].

The Way to Them

The Commandment of Preparing the Way

In the general commandment to set aside cities of refuge[186], that the road to them be prepared and straightened and not leave in it anything that would prevent the fugitive from running, as it is said: you shall prepare the way for yourself[187], prepare for yourself highways that are open to it[188].

The Preparation

The court is obligated* to align the roads to the cities of refuge[189], and to repair them[190], and to widen them[191], and they remove from them any obstacle and any hindrance, and they do not leave on the way neither hill nor valley nor river, but they make a bridge over it, so as not to delay the one fleeing there[192] - and they make them straight without any curve or turn[193] - as it is said: You shall prepare the way[194], and a court that was negligent in this matter, the scripture considers it as if they shed blood[195], as it is said: And innocent blood shall not be shed, etc., and it shall be upon you blood[196].

On the fifteenth of Adar each year, the emissaries of the court go out to repair the roads, see court[197].

The ways that require preparation

The direction of the roads to the cities of refuge, the later ones wrote that it is from all the cities to the cities of refuge[198].

And there are among the later ones who wrote in the opinion of the earlier ones, that besides preparing the way from all the cities to the cities of refuge, they expounded from the verse: “You shall prepare the way and divide into three”[199], that it is necessary to prepare a straight path between the cities of refuge, and between them to the north and to the south, so that one should not be farther from its companion than the other due to the crookedness of the path, but they should be equally divided into three[200].

Width of the Road

The width of the road to the cities of refuge is no less than thirty-two cubits[201], as it is stated: you shall prepare the road[202], “road” “the road”[203], for the standard road in the Torah is sixteen cubits, as they learned from the wagons of the Tabernacle[204], and furthermore, the road to the cities of refuge is even without the increase of the public road, so that they can flee there from all the towns, and the public road is sixteen cubits[205], and the text comes to add road to the road, thus thirty-two[206], so that even if many come from here and from there, the road will be prepared for them[207].

Markings

Refuge refuge is written at crossroads - in every place where two roads split and one of them turns to a city of refuge[208] - so that the murderer will recognize and turn there[209], as it is said: you shall prepare the way[210], make preparation for the way[211], and in the Midrash they said: direct the way for you, so that they will not err[212].

And they stick there a tree on which is written “Refuge”[213].

Rabbi Avin said, like a hand showing the way[214], there are those who explain that on the hand is written “refuge”[215], and there are those who explain that there is no need to write, because they know that the way the hand points is the way to the refuge[216].

And in the Midrash they said: Istalites - stone monuments[217] - they set up, directed towards the cities of refuge, and on every Istalite it is inscribed “murderer to the cities of refuge”[218].

And elsewhere they said: for every mil and mil stands a burgan - a small house, like a dovecote and the watchmen’s booth[219] - and on every burgan an idol, and its hand is bent towards where the city of refuge[220].

And even one who comes from a distant land knows where the city of refuge is, for they write on every mil “refuge” in seventy languages so that he will see and know[221].

Their Absorption

Before they are six

Even though Moses set aside three cities of refuge across the Jordan[222], they did not provide refuge until the three in the land of Israel were selected[223], as it is said: six cities of refuge shall there be[224], until all six provide refuge as one[225].

And in the Sifrei they expounded: These six cities shall be for refuge[226], it teaches that none of them provided refuge until all were designated[227].

To those who hold that the three cities in the land of Canaan were set apart immediately upon the entry of the children of Israel into the land, before they conquered and divided[228], in any case, the six cities did not provide refuge

until after they conquered and divided[229].

The cities of the Levites*, even though they also provide refuge[230], the later authorities wrote that their designation does not impede the refuge-providing function of the cities of refuge[231].

While they did not absorb Shechem and Kadesh

Even though Shechem and Kedesh were not initially designated, and they needed to set aside Kiryat Yearim and Gamla in their place[232], nevertheless, later authorities wrote that the designation of Shechem and Kedesh was effective for the other cities to be designated, but since they themselves were not fit to designate, others were set aside in their place temporarily[233].

And there are later authorities who wrote that since they had not yet absorbed Shechem and Kedesh, the other cities of refuge did not absorb, for they need to be six cities, and therefore they designated cities in place of Shechem and Kedesh so that all the cities would absorb[234].

A city was destroyed

Even after they separated the six cities of refuge, it is necessary that all six of them provide refuge as one, and if one of them is nullified, all of them are nullified[235].

And from the latter ones, there are those who wrote in the opinion of the former ones that after the six cities were separated, they again provide refuge even if one of them fell[236].

For those who hold that when one of the cities is nullified, all are nullified, there are those who wrote that in any case they still provide refuge like the other Levitical cities* - for they too provide refuge for the murderers[237], and regarding the distinction between their refuge and the refuge of the six cities of refuge, see below: the refuge of the Levitical cities[238] - except that they do not provide refuge according to the law of the six cities of refuge[239].

And there are later authorities from whose words it appears that when one of the cities is nullified, the six cities of refuge no longer provide refuge at all[240].

Also, for those who hold that when one of the cities is nullified, all are nullified, whenever they designate another city in place of the city of refuge that was nullified, its designation is effective and all absorb, for behold, the cities have returned to being six[241].

The first ones returned and were built

Destroyed cities, and they designated others in their place[242], and the first ones were resettled, the first ones absorb[243], and after the first ones returned to absorb, the second ones return to their place - for they no longer absorb[244] - as it is said: six cities of refuge shall they be[245].

Did they all come to the other side of the Jordan or to the land of Canaan

Even if all the people of the land of Canaan came to the other side of the Jordan, the cities of refuge in the land of Canaan still provide refuge, and likewise if all the people of the other side of the Jordan came to the land of Canaan, the cities of refuge on the other side of the Jordan still provide refuge[246].

After the inhabitants of Transjordan were exiled

Even after the inhabitants of Transjordan were exiled[247], and the cities of refuge there ceased[248], later authorities wrote that the cities of refuge in the land of Canaan were in effect, because even if the cities of refuge in Transjordan and in the land of Canaan are interdependent even after their designation[249], it was while Transjordan was inhabited, but not when it is in its desolation[250].

From this to that

Cities of refuge absorb those in Transjordan and in the land of Canaan - the murderers - in the land of Canaan and in Transjordan[251], that if one comes from the land of Canaan to Transjordan or vice versa, the city of refuge absorbs him[252], as it is said: cities of refuge[253].

The one who kills outside of the land

Cities of refuge absorb both in the land and outside the land - that even a son of outside the land who killed and fled to the cities of refuge in the land, the cities absorb him[254] - as it is said: they shall be[255], that they shall be both for murderers in the land and for murderers outside the land[256].

The city’s open space and its boundary

As the city absorbs, so does its boundary - two thousand cubits adjacent to it[257] - absorb[258], for when the murderer enters the boundary of the city of refuge, the blood avenger is killed for him as if he is within the city[259], even though the murderer is only permitted to dwell in the city itself[260], as they judge - by verbal analogy*[261] - fleeing from fleeing and fleeing from boundary and boundary from boundary and boundary from outside and outside from outside - as it is said: And I will appoint for you a place where he may flee[262], and it is said: But if the murderer goes out of the boundary of his city of refuge to which he has fled[263], and it is as if it is said “boundary” also in the first verse where “fleeing” is mentioned, and it is said: the boundary of his city of refuge, etc., and it is said: and the blood avenger finds him outside the boundary of his city of refuge[264], and it is as if it is said “outside” also in the previous verses where “boundary” is mentioned, and it is said: outside the boundary, etc., and it is said regarding the cities of the Levites: and you shall measure outside the city, etc., two thousand cubits[265], and they learn from each other[266] - and we have heard that the “place” mentioned in the absorption of the murderers is two thousand cubits and the city does not rise from the measure[267].

And in Sifrei Zuta they said, the city absorbs and not its outskirts - a thousand cubits around it that has no house or field[268] - absorbs, as it is said: refuge[269], could it be that its outskirts do not save, it is taught to say: to the city of his refuge[270], the city absorbs and its boundary does not absorb, as it is said: cities of refuge[271], could it be that its boundary does not save, it is taught to say: outside the boundary of the city of his refuge[272].

Set his residence within the boundary

A murderer who established his residence within the boundary of the city of refuge and not in the city itself, which is forbidden to do, as it is stated: and he shall dwell in it[273], and not in its boundary[274], there are early authorities who wrote that he has permitted himself to death and the boundary does not

provide refuge, and if the avenger of blood kills him there, he is not executed for it[275], and among the later authorities, there are those who wrote that even though he is only to dwell in the city and he nullified his commandment and established his residence within the boundary, nevertheless the boundary provides refuge, and if the avenger of blood kills him there, he is executed for it[276].

Measuring the Boundary in the Mountains

Measurement of the boundary of the cities of refuge, for the absorption of the murderers, is not done by cutting - to absorb with the measuring rope part of the slope in the mountains and in the valleys[277], but rather they measure the mountains and the valleys as they are even though the slope increases the measure and the boundary is reduced[278] - for they only cut in the measurement of their words, and the absorption of the boundary of the cities of refuge is from the Torah[279].

And there are those who wrote in the opinion of the early authorities according to the law that they measure with the measurement of the boundary of the cities of refuge[280].

On the absorption of a tree whose trunk is within the boundary of the city of refuge and its branches extend outward, or vice versa, see also branches and trunk.

There are no elders in it

City of refuge that does not have elders, R' Ami and R' Assi disagreed if it absorbs, one of them said, and so said R' Elazar, that it does not absorb - and they strive to establish elders in the city of refuge so that it absorbs[281] - as it is stated in the book of Joshua: and speak in the ears of the elders of that city his words[282], thus it is necessary that there be elders[283], and one of them said that it absorbs, it was not stated that there must be elders in the city except as a mere commandment[284].

To the law, a city that does not have elders does not absorb[285].

Elders that need to be in the city of refuge, there are those who explain that they are actual elders[286], and that is at least two elders, as the minimum of many is two[287], and some have given a reason for this, that it is necessary to supervise the murderer with a compassionate eye so that the blood avenger does not harm

him*, and elders who have a dignified presence and whose words are heeded are suited for this[288], and there are those who explain that they are the elders of the court*[289], some of whom have written that there needs to be a court of twenty-three in the city[290], for there is a court of three in every city[291], and it was only necessary to learn for the city of refuge that there should be a court of twenty-three[292], and some have written that it is sufficient for the city of refuge to have a court of three[293].

There were elders in the city at the time the murderer was absorbed there, and they departed afterwards, later authorities inclined that the city still absorbs him, for it is not said that there need to be elders in the city except at the time of the murderer’s flight to it[294].

Majority of Murderers

City of refuge that most of it are murderers does not absorb, as it is said in the Book of Joshua: and speak in the ears of the elders of that city his words[295], and not that their words are equal to his words[296], and even though the elders themselves are not murderers, since most of the people of the city are murderers and the elders are from the minority, they are dragged after the majority[297].

And from the later ones, there are those who wrote in the opinion of the earlier ones that even if the majority of the city’s people are not murderers, as long as there are many murderers found in it, it does not provide refuge[298].

The elders of the city themselves were murderers, later authorities inclined that even if most of the city’s people are not murderers, it does not provide refuge, since the words of the city’s elders were equated to the words of the murderer[299].

City whose majority are murderers, that does not provide refuge, later authorities wrote in the opinion of earlier authorities that in the majority are included both intentional murderers and unintentional murderers[300].

Were there in the city unintentional murderers who have already atoned with the death of the High Priest and were exempted from their exile, later authorities wrote that in any case they are counted among the majority of murderers, for these too are murderers[301].

And not only the permanent residents of the city are counted for the majority, but even a city of refuge that became mostly murderers because of the murderers who were exiled to it, this is considered a city mostly of murderers that does not provide refuge[302].

The city becomes mostly murderers due to the murderer who seeks to be absorbed in it, later authorities wrote that it absorbs him, since it was not mostly murderers before his arrival[303], and there are those who wrote in the opinion of earlier authorities that it does not absorb him, as the murderer joins the majority and is no longer absorbed[304].

The city was not mostly murderers at the time the murderer was absorbed into it, and it became mostly murderers afterward, later authorities inclined that the city still absorbs him, for it was not said that the city must not be mostly murderers except at the time of the murderer's flight to it[305].

Without Knowledge

Cities of refuge absorb whether intentionally or unintentionally[306], for even if he entered the city by chance without the intention of being absorbed[307], not knowing that it absorbs[308], or he thought it was another city[309], or he entered while asleep, on the shoulders of others or on an animal[310], since he entered it, he is absorbed[311].

On the absorption of the other cities of the Levites* which is only with consent, see further below: absorption of the cities of the Levites[312].

Gentile

Gentiles, the cities of refuge do not absorb them[313], even a gentile who killed a gentile unintentionally[314], as it is said: you shall set apart for yourself[315], and not for others[316], and in Sifrei Zuta it is said: the cities of refuge shall be for the children of Israel and for the stranger and for the sojourner among them[317], excluding gentiles[318].

On the judgment of a gentile who killed, an Israelite or his fellow gentile, unintentionally, see also Ben Noah[319] and see also Murderer.

Resident Alien

Resident aliens, the cities of refuge absorb them[320], as it is said: and for the stranger and for the sojourner among them[321], and this refers to a resident alien* who killed a resident alien[322] - or who killed a slave[323] - but a resident

alien who killed an Israelite, the cities of refuge do not absorb him - and regarding his judgment see resident alien[324] - as it is said: and the cities shall be for you a refuge[325], for you and not for the strangers[326].

Resident alien without knowledge

Residents aliens absorbed in cities of refuge[327], among the latter there are those who argued that they are absorbed only with intent - and are not like Israelites who are absorbed whether with intent or without intent[328] - and therefore it is said: six cities of refuge shall be for you[329], and this means for Israelites specifically they stand to serve as cities of refuge even when entering them without the intention to save themselves, and again it is said: for the children of Israel and for the stranger and for the resident among them these six cities shall be for refuge[330], which implies only when intending to flee there for his life[331].

On the nature of the absorption in the cities of refuge and its saving the murderer from the hand of the blood avenger*, see also blood avenger[332]. On the definitions of the murder that absorption in the cities of refuge helps for, see also the aforementioned and see murderer.

On the acceptance of a resident of a city of refuge who murdered, or a murderer who was exiled to a city of refuge and returned and murdered, see exile[333].

Their Laws

Suitable for Sustenance

How many laws were stated regarding the cities of refuge so that they would be suitable for the livelihood of the exiles, as it was expounded: “And he shall flee to one of these cities and live”[334], provide him something that he may live[335], and in the Midrash Tanaim it was expounded: “He shall flee to one of these cities and live”[336], provide him that he may live[337], and furthermore, there are those who expounded: “Then Moses set apart three cities on the side of the Jordan toward the sunrise,” the Holy One, blessed be He, said to Moses, “Make the sun shine for the murderers”[338], to prepare for them their livelihood[339].

Do not seat the cities of refuge, except in a place of water[340], and if there is no water there - at the time of their selection[341], or if the spring that was in them ceased[342] - they bring water into them[343], for they make aqueducts for them from distant rivers[344].

There is no seating them except in a place of markets[345] - so that they will find food to buy[346] - and if there is no market there, they make a market there[347].

And they do not seat them except in a place of population[348] - that there should be villages and settlement close to them[349], and some explain that there should be mighty warriors there to guard the city[350], lest many avengers of blood come with force[351] - if there is no population there, they bring there[352], if their population decreases, they add to them[353].

The inhabitants were diminished - and that is the common people among them[354] - they bring into them priests, Levites, and Israelites[355]. Some explain the reason is so that the cities will be medium-sized and not small[356], and some explain so that the city will not be mostly murderers[357]. They do not bring into it people who are not of lineage, but only priests, Levites, and Israelites specifically[358], because they have traits of humility and compassion and will not be bloodshedders, and also will not deliver the murderer into the hand of the avenger of blood. Furthermore, if they need to ordain a court there, they will find fit people to ordain[359].

And there are those who explain that they specifically bring both priests and Levites and Israelites - even though the cities of refuge are cities of priests or Levites[360] - so that priest, Levite, and Israelite murderers will find there people whose minds are close to theirs[361].

Sale of Weapons

Selling weapons and hunting tools in the cities of refuge, the Tannaim disagreed in a Baraita in the Babylonian Talmud, according to the version before us, if it is permitted: Rabbi Nehemiah says one does not sell them weapons and hunting tools - lest the avenger of blood comes without weapons, so that they will not notice him, and he will buy there weapons, or hunting tools with which animals are also killed, and he will kill the murderer[362] - and the Sages permit[363].

To the version of that Baraita in the Jerusalem Talmud and in the Tosefta, and so is the version of several Rishonim also in the Babylonian Talmud, Rabbi Nehemiah and the Sages did not disagree regarding the sale of weapons and trapping tools[364], and Acharonim inclined, and so it appears from the words of Rishonim, that the sale of weapons and trapping tools is prohibited according to all[365].

And even that which we have learned that they do not spread nets within the cities of refuge, nor do they lower ropes within them[366], among the early ones there are those who explained the reason - according to their version in the

Baraita[367] - that wherever nets, or ropes for nets, are found there, weapons are found there, and perhaps the avenger of blood will come in disguise and acquire a weapon there and kill the murderer[368].

And there are those who explained that the spreading of nets and the setting of traps is more severe than the sale of weapons and hunting tools - and therefore it is prohibited even according to the sages who permit, according to their version, the sale of weapons[369] - because even if there is no concern that the avenger of blood will kill the murderer with the weapons and hunting tools he buys, for if he kills him, he will be killed for it[370], nevertheless, there is concern that he will throw him into nets or traps spread in the city, so that it will appear as if he died on his own[371].

On those who hold that spreading nets and laying ropes is forbidden for another reason, see below.

Things That Are Not for Sustenance

Cities of refuge, one does not make in them what is not necessary for the sustenance of the murderers who are taken in them, as it was expounded: cities of refuge[372], they shall not make gardens and orchards, cities of refuge, they shall not make shops and inns, cities of refuge, they shall not make a house of assembly[373].

And there are not among them stones[374] nor a dung house nor a form house, not ascents nor descents nor orchards nor royal palaces, as it is said: and live[375], it teaches that there is nothing there but a marketplace for sustenance[376].

The oil press and the wine press, there is a dispute among the Tannaim, according to the version of a Baraita in the Jerusalem Talmud, and some Rishonim have this version also in the Babylonian Talmud, whether they are made in the cities of refuge. Rabbi Nehemiah forbids[377], so as not to accustom the foot of the blood avenger* there[378], and some explain the reason is because it is the work of commoners and laborers, whose encounters are frequent, and there is concern they might intend to kill the murderer[379]. The Sages permit[380], as they are not concerned[381], or because they are necessary for the sustenance of life[382].

And they do not spread nets within the cities of refuge[383], and they do not lower ropes within them[384], so that the foot of the blood avenger* will not be found there[385], because spreading nets and lowering ropes requires a wide space, and they will come from all around for this purpose[386]. And there are

those who explain that because of the nets and ropes, people will frequently come to buy animals, birds, and fish that were caught there[387]. And there are early commentators who explained that this is for the protection of the murderers, so that the city will be empty and the murderer will not stumble upon anything if the blood avenger comes there[388].

And for that reason, they do not make glass vessels[389], and the same applies to other objects that are not found everywhere, lest because of them the foot of the blood avenger be found there[390].

And the Tannaim disagreed, according to one version in the Baraita in the Babylonian Talmud, regarding a net and trapping tools - which are important items not found everywhere[391] - if they are sold in the cities of refuge, Rabbi Nehemiah prohibits and the Sages permit[392].

Burial in Them

Cities of refuge do not bury in them, as it is said: and their suburbs shall be for their cattle, and for their goods, and for all their beasts[393], for living they were given and not for burial[394], and this is the burial of one who is not obligated to exile* - such as the Levites, permanent residents of the city[395] - but one who is obligated to exile who died, whose law is to be buried in his city of refuge, as it is said: to which he fled[396], there shall be his burial[397], they bury him in the city of refuge since the scripture revealed about him[398].

The one obligated to exile who died and was buried in the city of refuge, and the high priest died*, they are permitted to move his bones from there[399]. The later authorities were uncertain if they are obligated to remove him because the cities of refuge were not designated for burial, or since he was buried with permission there is no obligation to remove him[400]. And there are later authorities who wrote that since the law of his burial is nullified and it is permitted to remove him, they are again obligated to do so, since the cities of refuge were not designated for burial[401].

The precedence of the exiles to the permanent residents

Increased murderers, until there is no place for their absorption in the city of refuge, the latter wrote that the Levites, permanent residents of the city, are displaced before them, as the scripture prioritized the right of the exiles in the cities of refuge over the right of the Levites in them[402].

And there are among the latter ones who were uncertain if the Levites are displaced because of the exiles[403]. Murderers who were absorbed in the city of refuge if they are obligated to pay rent to the Levites, permanent residents of the city, see further Exile[404].

Taxes and Levies

They do not impose heavy taxes and levies on the cities of refuge[405], as it is said: they shall be[406], to have compassion on them[407].

From the Cities of the Levites

The six cities of refuge are from the cities of the Levites* that were given to them from the inheritance of the children of Israel[408], as it is explicitly stated in the scripture: And the cities which you shall give to the Levites, the six cities of refuge which you shall give for the manslayer to flee there, etc.[409].

And even the cities of refuge that will be added in the future to come[410], the early authorities wrote that they will be for the Levites[411].

And the later authorities wrote in the opinion of the earlier authorities, that just as we found in the desert that the camp of the Levites absorbed [412], so too the absorption of the cities of refuge depends on them being from the cities of the Levites [413], and even the cities of refuge that will be added in the future, which the earlier authorities wrote will be from the cities of the Levites, the reason is because if they are not for the Levites, they will not absorb [414].

And later authorities wrote according to this, that even a city of refuge that is designated in place of a city that was destroyed[415], they give it to the Levites[416].

And there are later authorities who wrote that the absorption of the six cities of refuge is not dependent on them being Levitical cities[417], and therefore also in the time of the Second Temple, when the Levitical cities were nullified[418], in any case the six cities of refuge would absorb[419].

On the absorption of the other cities of the Levites, which also absorb the murderers, and on the distinction between it and the absorption of the six cities of refuge, see below: absorption of the cities of the Levites.

Ir HaNidachat

Cities of refuge are not made into a condemned city*[420], as it is said: they shall be[421], they shall not be made a condemned city[422], for the implication of the text is that they shall have existence forever, and a condemned city is forbidden to be rebuilt[423], and it would be found that it would cease to be a city of refuge[424].

And among the Rishonim there are those who wrote that the reason is because it is stated regarding the condemned city: in one of your cities [425], and the cities of refuge are not included in your cities [426], and the Rishonim and Acharonim explained according to their opinion, that since the cities of refuge are not designated to the tribes who inherited them, they are not included in your cities [427], and even though initially the cities were divided to the tribes, and afterwards were separated from their portion to become cities of refuge, your cities implies that they are your cities at all times and in every time [428], and there are those who added that also those of the Levites are not included – even though they are from the cities of the Levites [429] – for there is a hold on them by all Israel for the murderers to dwell in them – and they dwell there without payment, according to those who so hold [430] – therefore, they are not included in your cities [431].

And there are early authorities who disagree and hold that the cities of refuge become an idolatrous city, because they too were divided among the tribes and they are the ones who gave them as cities of refuge from their portion[432].

To settle in them a resident alien

Cities of refuge, there are among the later authorities who wrote that it is forbidden to settle a resident alien* in them, as it is stated: in your gates[433], and the cities of refuge are not included[434].

On the cities of refuge if they bring a heifer whose neck is broken*, see there.

Absorption of the Levite Camp

Absorption of the Levite Camp

Even at the time when Israel was in the desert, they had a designated place for the absorption of murderers[435], as it is said: And I will appoint you a place[436], for you in your life[437] it teaches that they are exiled in the desert[438], for Moses our teacher did not enter the land[439].

And to where do they exile, to the camp of Levi[440], as it is said: go to a place, your place[441], and that is the place of Moses which is the camp of Levi[442].

And in the Mekhilta they said, “And I will set for you a place,” but we have not heard to where, behold you deduce, it is stated refuge for a time, and it is stated refuge for generations, just as the refuge stated for generations, the cities of the Levites absorb - the cities of refuge are the inheritance of the Levites[443] - so too the refuge stated for a time, the camp of the Levites absorbs[444].

On the fence of the Levite camp, see also camps.

Camp of the Divine Presence

Camp of the Shechinah - on its definition see above Camps - it appears from the words of the later authorities that it too is included in the Camp of the Levites which absorbed in the desert[445].

At the time of the journeys

Camp of Levi, later authorities wrote that it also absorbs during the journeys, for it always has the name Camp of Levi upon it[446].

Completion of His Absorption

When the Tabernacle came to Shiloh - even though the camp of the Levites was still practiced regarding the expulsion of camps*[447] - the absorption of the camp of the Levites ceased[448], and it no longer absorbed as it did in the wilderness, for the cities of refuge had already been sanctified[449].

But in the seven years that they conquered and the seven that they divided, which preceded the coming of the Tabernacle to Shiloh[450], the camp of the Levites would absorb[451].

As a city of refuge or as the cities of the Levites

Camp of Levi, it appears from the words of the Rishonim and Acharonim that its absorption is similar to the absorption of the cities of refuge[452].

And there are among the later authorities who wrote that the law of the absorption of the Levite camp is like the absorption of other Levite cities*[453] - that they absorb only with intent[454] - and not like the absorption of the cities of refuge - which absorb whether with intent or without intent[455] - and therefore the Levite camp absorbs only with intent[456].

To bury in the camp of Levi

The law to bury the murderer in the city of refuge[457], among the latter ones there are those who wrote that it does not apply in the Levite camp, the gates of refuge are repeated with “there” three times[458], and therefore they expounded, there shall be his dwelling, there shall be his death, there shall be his burial[459], but in the Levite camp it is not said “there” except once: to which he shall flee there[460], and it is only to be expounded that his dwelling shall be there[461].

And there are later authorities who wrote that since the interpretation “there shall be his burial” was brought in the Mekhilta in the section from which they learned the absorption of the Levite camp[462], it seems that also regarding the Levite camp it is said that the burial of the murderer shall be there[463], and even though they would move the Levite camp from place to place during the journeys, they would also need to move the burial of the murderers so that it would be in the Levite camp[464].

Absorption of the Cities of the Levites

Absorption of the Cities of the Levites

All the cities of the Levites* absorb[465], and each one of them is a city of refuge[466], as it is said: And the cities which you shall give to the Levites, the six cities of refuge which you shall give for the murderer to flee there, and upon them you shall give forty-two cities[467], behold these are like those for absorption[468].

And there are those who wrote that they learned by analogy, as it is stated in the following verse: all the cities which you shall give to the Levites, forty-eight cities[469], the text compared all of them to each other to provide refuge[470].

From the early ones, there are those who wrote that the cities of the Levites do not provide refuge except for Levite murderers, for the scripture did not trouble the Levites to go into exile to the cities of refuge, but it is sufficient for them to go into exile to any one of their cities[471].

In the opinion of the Jerusalem Talmud, there are later authorities who wrote that only the cities of refuge absorb and not the other cities of the Levites[472].

Without Knowledge

The cities of the Levites* are divided in their absorption from the cities of refuge, for the cities of refuge absorb whether knowingly or unknowingly[473], and the cities of the Levites do not absorb except knowingly[474], that if the murderer entered them to flee there - knowing that they absorb[475], and intended to be saved there[476] - they absorb him[477].

The murderer entered one of the cities of the Levites unknowingly, and while he was there it became known to him that it provides refuge, there are those who wrote that it appears from the words of the early authorities that the city does not provide refuge for him, because awareness is required at the time of his entry into it[478].

The Precedence of the Levites to the Murderers

Even though the cities of the Levites provide refuge, later authorities wrote that they are not like the cities of refuge where the Levites living there are displaced for the murderers when they have no place to live[479], because the cities of the Levites are not designated for the refuge of murderers like the cities of refuge, but are designated for the Levites to be theirs, only they have the advantage that they provide refuge for the murderers. Therefore, only when there is available space in the cities are the Levites obligated to give it to the murderers before others[480], but when there is no available space, the Levites take precedence[481].

On the distinction that exists between the cities of refuge and the other Levitical cities regarding the payment of wages to the Levites, see also Exile[482].

Suitable for Sustenance

The law to designate the cities of refuge in a place and manner that they will be suitable for the sustenance of the exiles[483], later authorities wrote that it also applies to the other cities of the Levites[484].

And there are later authorities who hold that it does not apply in the cities of the Levites[485].

On that they do not make the cities of the Levites* walled cities, and that they make them specifically medium-sized towns, like the cities of refuge[486], see also cities of the Levites[487].

Preparing the Way

The law to prepare the way to the cities of refuge[488], later authorities wrote that it does not apply to the cities of the Levites[489].

The Domain of the Cities

The boundary of the cities, just as it absorbs in the cities of refuge[490], so it absorbs in all the cities of the Levites[491].

When they are not the inheritance of the Levites

Cities of the Levites, later authorities wrote that they do not provide refuge except while they are the possession of the Levites, for they expounded that they provide refuge from what is said: and to them you shall give forty-two cities[492], and all this is when they belong to the Levites and not when they belong to the Israelites, and therefore when the First Temple was destroyed, the giving of the cities to the Levites was nullified[493], the cities of the Levites no longer provided refuge[494].

Delay

Cities of the Levites were written last that they do not prevent one another from absorption, for if some of the cities are lacking, the others still absorb[495].

Missing one of the cities of refuge, it appears from the words of the later authorities - in their opinion that the other cities of refuge no longer absorb, even in the manner of the cities of the Levites[496] - that its absence prevents the absorption of the cities of the Levites and they no longer absorb[497].

On those who think that the cities of refuge, of which one is missing, absorb in the manner of the cities of the Levites, see above: their absorption[498].

Cities that the Levites take as inheritance

Cities that the Levites take in complete inheritance, and are not given to them from the inheritance of the other tribes, such as in the future, according to those who hold that the Levites will take a portion in the land[499], or in the lands that the king of Israel conquers outside the promised land of Israel, according to those who hold that there is a portion and inheritance for the Levites like all Israel[500], the later authorities were uncertain if they provide refuge like the cities of the Levites*[501].

Footnotes

1. ↑ See Bahag in the introduction, the count of the sections, letter b and letter mem-vav, and see R.I.P. Perla, section Noach 59, in his opinion and in the opinion of R. Saadia Gaon there; Rambam, Murderer, chapter 8, halacha 1, and in Sefer HaMitzvot, commandment 182; Sefer Mitzvot Gadol, commandment 76; Sefer HaChinuch, commandment 520. And see Sifrei Devarim 11, which expounded: “They shall be,” fight for them, and see Sifrei Efraim there (and in the version of Yalkut Shimoni, Masei 987: to have mercy on them, and see Zohar there), “They shall be,” give your money for them, and it needs clarification what this teaches us more than other commandments, and see Devarim Rabbah (Lieberman) Va’etchanan: Come and see the power of the cities of refuge, etc. And see Divrei Yatziv, Choshen Mishpat, siman 86, letter vav, that it needs clarification how and with what the separation is done, and if there will be a commandment in the future to separate the cities anew.
2. ↑ Sefer HaMitzvot there and Sefer HaChinuch there. And see also Exile and see Murderer.
3. ↑ Deuteronomy 19:2. Rambam, Murderer there and Sefer Mitzvot Gadol there. And see Numbers 35:9 and onwards.
4. ↑ Sefer HaChinuch there. And see Sifrei Shoftim 183: “Therefore I command you, saying,” to warn the court about this.
5. ↑ Sefer HaMitzvot there.
6. ↑ Deuteronomy there 3. Sefer HaMitzvot there.
7. ↑ Bahag and R. Saadia Gaon and Rambam and Sefer Mitzvot Gadol and Sefer HaChinuch cited in note 1.
8. ↑ Sifrei Devarim below; Teshuvot Geonim Sha’arei Tzedek, part 4, siman 39, from Rav Natronai, and in the responsa of Rav Natronai, Choshen Mishpat, siman 375; Rambam, Murderer, chapter 8, halacha 1, and in Sefer HaMitzvot, commandment 176 and commandment 182; Ritva, Makkot 12a. And see Dina D’Chayei, commandment 76, and in Knesset HaGedolah, the languages of the Rambam (end of Orach Chaim), Murderer there, and Birkei Yosef, Orach Chaim 489, subparagraph 3. And see Even Sapir, part 1, Halls of Yemen, chapter 38, the tradition of the Jews of Yemen.
9. ↑ Numbers 35:29.
10. ↑ Sifrei Devarim there, brought in Sefer HaMitzvot of the Rambam there.
11. ↑ It is not stated so regarding the cities of refuge, and see Zohar to Yalkut Shimoni, Masei 987, that the intention is to write in Deuteronomy 19:1: which the Lord your God gives you.
12. ↑ Sifrei Devarim 11, brought in Kiryat Sefer, Murderer there. And see Kesef Mishneh, Murderer there, who wrote the source because only three were specified in the scripture across the Jordan and three in the land of Canaan, and see the responsa of Rav Natronai there.
13. ↑ Citation 254.
14. ↑ See below; see Rambam, Murderer, chapter 8, halacha 2.

15. ↑ Numbers 35:13-14. Kesef Mishneh there.
16. ↑ See also Eretz Yisrael, citation 177 and onwards.
17. ↑ Sifrei Masei 160; see Makkot 9b and Rashi there, s.v. “across” and R. Yitzchak of Lunel there.
18. ↑ Rashi there, s.v. “in Gilead.”
19. ↑ See Sifrei there; Abaye in Makkot there. And see Ramban, Numbers 35:14, that the Holy One, blessed be He, initially commanded to separate three cities across the Jordan, for the future when murderers would increase there, or because the air of the land of Gilead breeds murderers since it became a nation. And regarding the reason that the increase of murderers, and that is intentional, requires an increase of cities of refuge, see Tosafot there, s.v. “in Gilead,” that it is because the intentional killer without witnesses is eventually killed by an unintentional murderer, see Makkot 10b, and see Maharam and Maharsha there, and see Ramban and Sha’ar there, that even the intentional killers present themselves as unintentional, and we do not know which is intentional and which is unintentional, therefore they increase cities of refuge to absorb them all, and see R. Yitzchak of Lunel there, that in Gilead unintentional murderers are found, because it is a forest area and all the tribes pass there to cut wood and it happens to them like that incident, and see Meiri there who brought another explanation, and see Giv’at Olam, Numbers there, and see Derashot Mahar"i Tz, Masei, Derush 1, and Tiferet Yisrael, Boaz, Makkot, chapter 2, mishnah 3, and Igrot Moshe, Choshen Mishpat, part 1, siman 107.
20. ↑ See citation 37.
21. ↑ See below: Absorption of the Levite cities.
22. ↑ See the aforementioned.
23. ↑ Ramban there.
24. ↑ See Ramban there.
25. ↑ Ramban there, according to the plain meaning.
26. ↑ Zayit Ra’anan to Yalkut Shimoni below.
27. ↑ Zayit Ra’anan to Yalkut Shimoni below.
28. ↑ Sifrei Zuta 35:13 and Yalkut Shimoni Masei 782.
29. ↑ Sifrei Efraim to Sifrei Zuta below.
30. ↑ Numbers 35:9.
31. ↑ Numbers ibid. 10. Sifrei Zuta ibid. 11 and Yalkut Shimoni Masei 782 and Zayit Ra’anan ibid. and Sifrei Efraim ibid. in their explanation.
32. ↑ See Midrash below; see Teshuvot HaGeonim Sha’arei Tzedek part 4 section 7 siman 39, from Rav Natronai and in the responsa of Rav Natronai Choshen Mishpat siman 375: Cities of refuge are already specified and should not be added to. And see Sifrei Zuta 35:11: From where do we know that they may appoint as many as they wish? It is said, “And the Lord spoke to Moses, saying,” to include, meaning that they add. And see Amboha d’Sifrei ibid., and see Sifrei Efraim in citation 68 which explains differently.
33. ↑ Deuteronomy 19:2.
34. ↑ Deuteronomy ibid. 7.

35. ↑ Midrash Tannaim Deuteronomy ibid. And see Akeidat Yitzchak Deuteronomy Gate 96, who learned from the verse in Numbers 35:29: “And these shall be for you a statute of judgment,” that they do not add to them. And see citation 9 and onwards.
36. ↑ Pesikta Zuta 35:11. And see Amboha d’Sifra ibid. which wonders what reason there is in the matter (and it seems they expounded “and you shall designate” that they should be cities that are prepared for this and not that they should build).
37. ↑ See below; Baraita Makkot 9b; Tosefta Makkot chapter 2; Rambam Rotzeach chapter 8 halacha 2.
38. ↑ Deuteronomy 4:41.
39. ↑ See citation 223 and onwards.
40. ↑ See Makkot 10a; see Devarim Rabbah Va’etchanan 2; Midrash Aggadah Deuteronomy 4:41; Rambam ibid. And see Zayit Ra’anan to Yalkut Shimoni Shoftim 999, in explanation of what they expounded there, “which the Lord your God gives you to inherit,” to include the Transjordan, that Joshua needed to designate there again the cities that Moses set apart.
41. ↑ See Sifrei Masei 159; Midrash Tannaim Deuteronomy 19:2. And see Emek HaNetziv to Sifrei ibid. which explains differently.
42. ↑ Deuteronomy ibid. Midrash Tannaim ibid.
43. ↑ Numbers 35:10-11. Sifrei ibid.
44. ↑ See Joshua 20:1 and onwards. Baraita Makkot ibid.; Tosefta ibid.
45. ↑ Deuteronomy 4:41.
46. ↑ Deuteronomy ibid. 42.
47. ↑ Exodus 21:13. Zayit Ra’anan to Yalkut Shimoni below.
48. ↑ Zayit Ra’anan ibid. And see Sifrei Efraim to Sifrei Zuta below, that the intention is to the Levite camp which provided refuge in the wilderness, and it is by divine command.
49. ↑ Sifrei Zuta 35:11; Yalkut Shimoni Masei 782.
50. ↑ See citation 62 and onwards. Zayit Ra’anan ibid.
51. ↑ Chapter 27 there; Yalkut Shimoni there.
52. ↑ See below. And see Chidushei HaGriz Zevachim 117a, discussing whether it is because they needed to separate them after each city belonged to its tribe, or it is a law that they do not absorb before inheritance and settlement.
53. ↑ Numbers 35:10-11.
54. ↑ Deuteronomy 19:1-2.
55. ↑ Sifrei Masei 159.
56. ↑ Deuteronomy there 2.
57. ↑ Sifrei Shoftim 180, according to the version of Seder Olam Rabbah and the Gra there, and see Seder Olam Rabbah there.
58. ↑ See Makkot 11a and Rashi there 9b s.v. “until” and there 11a s.v. “because of their names”; Radak Joshua 20:2; Ramban Deuteronomy 19:1.
59. ↑ Tosefta Makkot Chapter 2. And see Chasdei David there that it is possible that the opinion of the Sifrei is also so, and see Seder Olam Rabbah on Sifrei Masei there, explaining what they expounded there: “and you shall

designate," designation is only preparation, that they should separate the three cities upon entering the land as mere preparation, and incidentally, even though they do not yet absorb. And see citation 39 and onwards.

60. ↑ Deuteronomy 19:4.
61. ↑ Baal HaTurim Deuteronomy there. And see Sifrei Ephraim on Chapter 27:11.
62. ↑ Numbers 35:15. Chapter 27:11.
63. ↑ Tosefta Makkot Chapter 2; see Chapter 27 there: if they were destroyed, they should rebuild them.
64. ↑ Chazon Ish on the Tosefta below.
65. ↑ Numbers there 13. Tosefta Zuckermandel there (Chapter 3). And see the Tosefta before us: six cities, and see Chazon Ish there that it should say: the six cities, which is the verse in Numbers there 15, and see Chasdei David there and Chazon Ish there explanation of the exposition.
66. ↑ Chazon Ish there.
67. ↑ Numbers there. Tosefta there. And see Chazon Ish there that the intention is to the verse in Numbers there 14: "shall be for you," and see Chasdei David there, and see there and there explanation of the exposition. And see Chapter 27 there 14: if they were destroyed, they should appoint others in their place, and seemingly this is when it is impossible to rebuild in their place. And see Chasdei David there who wondered why Rambam omitted this law, and see Mishnat Yaavetz Orach Chaim Siman 48 letter 3.
68. ↑ Sifrei Ephraim on Chapter 27 below.
69. ↑ Numbers there 9.
70. ↑ Chapter 27 there 11.
71. ↑ Sifrei Ephraim there in the explanation of Chapter 27.
72. ↑ Deuteronomy 19:9. Midrash Tannaim Deuteronomy there; Meiri Makkot 9b in the name of Midrash; Rambam Rotzeach Chapter 8 Halacha 4. And see Jerusalem Talmud Makkot Chapter 2 Halacha 6 and Tosefta Makkot Chapter 2 and Sifrei Shoftim 185, that in the future they will add, and see Kesef Mishneh Rotzeach there who noted the source of Rambam from the Jerusalem Talmud and the aforementioned Sifrei, and it must be that in the future mentioned there refers to the days of the Messiah, and see below. And see Minchat Chinuch and Maharam Shik Mitzvah 520, that it is a decree of the Torah, because logically they will not need cities of refuge in the future, because only peace and truth and good will be, and see Rosh Hashanah and Chasdei David and Sifrei Chaim on the Sifrei there and Alshich and Shach on the Torah and Pnei David and Meshech Chochmah Deuteronomy there 8 and Shelah Toldot Adam letter 264.
73. ↑ See also Eretz Yisrael: Borders of the Land.
74. ↑ Deuteronomy there 8-9. See Sifrei there 184 according to the version of the Gra there; Midrash Tannaim there; Meiri there in the name of Midrash; see Rashi Deuteronomy there; Rambam there; see Rashbam Deuteronomy there; see Ramban Deuteronomy there. And see Tzafnat Paneach Terumot Chapter 1 Halacha 1, that Kenites, Kenizzites, and Kadmonites will not have the status of Eretz Yisrael and therefore the cities of refuge in them will

absorb like the camp of the Levites, according to his opinion that it absorbs only like the cities of the Levites, see citation 456, and not like cities of refuge.

75. ↑ See also Days of the Messiah citation 17.
76. ↑ Deuteronomy there.
77. ↑ See also commandments.
78. ↑ Midrash Tanaim there.
79. ↑ See also Land of Israel: Expansion of the borders.
80. ↑ Minchat Chinuch and Maharam Shik there.
81. ↑ See Bekhor Shor Deuteronomy there; Akeidat Yitzchak Deuteronomy Gate 96.
82. ↑ Deuteronomy 19:9.
83. ↑ Sifrei Shoftim 186, according to the version of the N.Y. edition 5729, and see the Sifrei before us there and Rosh Hashanah there and Sifrei Debei Rav there and the Gra there and Jerusalem Talmud Makkot 2:6 and Kehati and Pnei Moshe there and Tosefta Makkot end of chapter 2 and Chasdei David and Minchat Bikkurim and Chazon Yechezkel there and Yalkut Shimoni Shoftim 530, different versions and explanations in the Tanaim's teachings and their names. And see Responsa Radbaz section 2:138, who says that the Tanaim's dispute regarding the number of cities of refuge is about the cities in the Land of Israel. And it is said that even the cities across the Jordan will apply in the future, and see Pnei Moshe Makkot 2:6 beginning with "it is written six," who says that he holds that those across the Jordan will be nullified in the future.
84. ↑ Maimonides, Murderer 8:4.
85. ↑ Teshuvot HaGeonim Sha'arei Tzedek 4:7 section 39, from Rav Natronai and in the Responsa of Rav Natronai Choshen Mishpat section 375; see Sefer HaChinuch commandment 530; see Tur Choshen Mishpat 335, and Rema there, and see the Gra there; Aruch HaShulchan Choshen Mishpat there end of section. And see Devarim Rabbah (Lieberman) Va'etchanan, the gates of refuge are nullified since the destruction of the Temple. And see Piskei Teshuva section 92.
86. ↑ See Responsa of Rav Natronai there.
87. ↑ See also Exile: Death of the High Priest.
88. ↑ Sefer HaChinuch there; see the Gra there, who wrote the reason is because they only apply after inheritance and settlement.
89. ↑ See Dina DeChaye page 76 beginning with "and nevertheless" and Knesset HaGedolah Orach Chaim the languages of Maimonides Murderer 8, in the explanation of the Sifrei's teaching in citation 255.
90. ↑ Deuteronomy 4:43, and see Joshua 20:8; see Baraita Makkot 9b and in Tosefta Makkot chapter 2 and Jerusalem Talmud Makkot 2:6.
91. ↑ Tanchuma Masei 13 and Bamidbar Rabbah Masei 23. And see Sefer Yuchasin article 5 in the name of Rabbi Yitzchak ben Alfarah, and see Kaf HaChaim chapter 11.

92. ↑ Joshua there 7; see Baraita there and there and there. And see Devarim Rabbah (Lieberman) Va'etchanan, where they disagreed on the identification of the city Golan.
93. ↑ Rashi Makkot 10a beginning with "Pruvdaha."
94. ↑ Rashbam Bava Batra 122b beginning with "Pruvdaha."
95. ↑ Joshua 21:12. Abaye in Makkot there and Bava Batra there.
96. ↑ See Rach Makkot there and Ragma and Rashbam Bava Batra there.
97. ↑ See above.
98. ↑ See Joshua 19:37.
99. ↑ See citation 136.
100. ↑ Rav Yosef in Makkot 10a. See Sefer Yuchasin article 5 in the name of Rabbi Yitzchak ben Alfarah, and Chasla Maayan 3 river 13, who says that Kedesh is the city of Safed, and see Kaf HaChaim chapter 11 that it is not so but there is a day's journey between Kedesh and Safed.
101. ↑ See Rashi Makkot there s.v. veharei. And see Numbers 34:4 and Chizkuni and Sha'arei there, that similarly there were two Kadesh Barnea in the south of Eretz Yisrael, one within the border and the other outside it, and besides them another Kadesh in the wilderness of Zin, see Rashi Numbers 32:8 and Ramban there 20:1 (and these with kamatz and tzeirei) and we find several other places named Kadesh, see Gittin 2:1 and Tosafot there s.v. veAshkelon and Sha'arei there, and see Meiri Makkot 9b, and see citation 108.
102. ↑ See Rav Ashi in Makkot there and Rashi there s.v. kegon.
103. ↑ See above.
104. ↑ See Chasdei David on Tosefta below and Keren Orah below. And see Chasdei David there that even though not all the land was conquered, it is considered after inheritance and settlement once Joshua finished dividing and the cities of refuge were absorbing.
105. ↑ See above.
106. ↑ See Chasdei David and Keren Orah there.
107. ↑ This is how it appears in the Tosefta, and in the Zuckermandel edition like in the Jerusalem Talmud: Gamla. And see Chasdei David there that neither Gamla nor Kamla are mentioned in the text and perhaps it is a scribal error.
108. ↑ Tosefta Makkot chapter 2, and see Baraita in Jerusalem Talmud Makkot chapter 2 halacha 6, and see Keren Orah and Pnei Moshe there that the correct version is like the aforementioned Tosefta. And see citation 62 and onwards. And see Keren Orah there that they had a tradition that this was so, and see Shiyarei Korban there that they learned this from the scriptures, because in the cities given to the Levites from the inheritance of Issachar, the city Kadesh is listed in Chronicles I 6:57, while in Joshua 21:28 Kishion is listed instead, because initially Kadesh was not conquered and they gave the Levites Kishion instead, and it is the mentioned Gamla, and it also served as a city of refuge instead of Kadesh, and it is difficult, for the city of refuge Kadesh is from the inheritance of Naphtali, and is listed among the cities given to the Levites both in Chronicles there 6:61 and in Joshua there 21:32.

109. ↑ Baraita Makkot 9b and in Tosefta Makkot chapter 2 and in Jerusalem Talmud Makkot chapter 2 halacha 6. And see Chasdei David Makkot there s.v. veshaloshet, that according to the Raavad, a murderer chapter 8 halacha 7, it is a law initially to align the cities opposite each other, and according to the Rambam who did not mention that they need to be aligned, it is not a law, but that is how they were, and see Siach Yitzchak Makkot there. And see Kaf HaChaim chapter 47 that brought support from this that the Jordan and the land of Canaan are approximately equal in length, for the cities were aligned and triangular, see citation 114, and so Shiyarei Korban proved to the Jerusalem Talmud there.
110. ↑ Deuteronomy 19:3.
111. ↑ Sifrei Shoftim 180, and see the version of the Gra there; Sifrei Deuteronomy there. And see Seder Devarim to Sifrei there, that from “veshaloshet” one should not hear that they should be aligned, but that they should be triangular and not scattered, see below, but it was known to the sages that they were aligned, and it somewhat implies this in the text Numbers 35:14: “You shall give three cities across the Jordan and three cities in the land of Canaan,” for since the three across the Jordan were already designated by Moses, the text only comes to say that those in the land of Canaan should be aligned opposite them, and see there that he explained further in another way.
112. ↑ See Rashi Makkot 9b s.v. veshaloshet and Tosafot there s.v. meshulashot; Keren Orah to Jerusalem Talmud below. And see Ibn Ezra Deuteronomy 19:3: divide the land into three, and see Mizrachi and Gur Aryeh there.
113. ↑ Deuteronomy 19:3.
114. ↑ Baraita Makkot 9b; Tosefta Makkot chapter 2; Jerusalem Talmud Makkot chapter 2 halacha 6; see Sifrei Shoftim 180 for the version of the Gra. And see citation 200.
115. ↑ Baraita Makkot there. And see Tosefta and Jerusalem Talmud there and Sifrei Deuteronomy there.
116. ↑ Midrash Aggadah Deuteronomy there. And see Siach Yitzchak Makkot there, who argued that the law of triangular cities was not stated for the cities across the Jordan.
117. ↑ See citation 72.
118. ↑ Midrash Tannaim below; Merkevet HaMishneh on the Rambam below, who ruled that the cities must be divided into three even though the cities in the land of Canaan and across the Jordan were already designated.
119. ↑ Deuteronomy 19:9.
120. ↑ See Rashi and other commentators Deuteronomy there.
121. ↑ Midrash Tannaim Deuteronomy there. And see there that similarly they need to be aligned with each other and not distant from each other and absorb from each other, and it requires further study.
122. ↑ Rambam Murderer chapter 8 halacha 7. And see Seder Devarim Shoftim and there in the name of Mahar"an, and Lechem Yehuda and Ma’arekhet HaMishneh and others Murderer there, that the Raavad who objected “and

also equal" meant to add that not only between city and city do they measure and equalize but also from the borders on either side to the cities.

123. ↑ See Makkot 10a and Meiri there a.
124. ↑ Abaye Makkot there. And see citation 19, on the reason that where murderers are common, meaning intentional murderers, more cities of refuge are needed. And see Siach Yitzchak Makkot there, that for the same reason the cities across the Jordan were triangular in the same proportion, because the middle one among them is Ramoth in Gilead where murderers are common, see the aforementioned citation.
125. ↑ Meiri there, meaning less than in Gilead, see citation 19, and see Maharsha part 1 there 10a, and see Ritva Makkot there.
126. ↑ Ritva there.
127. ↑ Ritva there.
128. ↑ See citation 409 and onwards.
129. ↑ See also Galut Tzion 142 and onwards.
130. ↑ Kuntres HaRayot to Riaz Makkot there. And see Da'at Zekenim and the commentary of the Rosh Devarim there, which explains differently, and requires further study.
131. ↑ See citation 108.
132. ↑ Chasdei David Makkot Perek 2 Dibur HaMatchil "Vesheloshet" (and requires further study, for according to this, even if Shechem and Kedesh were conquered, they would need to separate in their place because they were not equidistant according to the state of the land that was already conquered).
133. ↑ See citation 67.
134. ↑ Chasdei David there; Tzafnat Paneach on Avodah Zarah Perek 4 Halacha 5 in the words of the Raavad Rotzeach there; Kehillat Avraham Makkot Perek 2 Halacha 6.
135. ↑ Chasdei David there.
136. ↑ Shiyurei Korban Makkot Perek 2 Halacha 6 and Tzafnat Paneach there in the words of the Rambam there who wrote that they anoint at the beginning of their separation.
137. ↑ Sifrei Debei Rav to the Sifrei below.
138. ↑ Rosh Hashanah to the Sifrei below, and see there that this is his version in the Sifrei.
139. ↑ Deuteronomy 19:2.
140. ↑ Sifrei Shoftim 180. And see Seder Devarim there who wrote the reason so as not to distance the way. And see Seder Devarim there who wondered why the Rambam omitted this law, and suggested that it is included in the objection of the Raavad in citation 122.
141. ↑ See citation 114 and onwards.
142. ↑ Seder Devarim there.
143. ↑ Seder Devarim there; see Emek HaNetziv there.
144. ↑ Baraita Makkot and Tosefta below, and see Sifrei Shoftim below.
145. ↑ Raggam HaMeiri Arachin 33b. And see Seder Devarim to Sifrei Massei below.

146. ↑ Sifrei Massei and Shoftim below. And see Baraita Arachin below and variant readings there.
147. ↑ Baraita in the Jerusalem Talmud below. And see Sifrei Perek 7 below.
148. ↑ Baraita Makkot and Tosefta and Jerusalem Talmud below. And see Sifrei Massei and Shoftim below.
149. ↑ Rambam below, and see variant readings there, and this is also proven in the next citation.
150. ↑ See Baraita Makkot 10a and Arachin 33b; see Tosefta Makkot Zuckermandel Perek 3 (and in the printed Vilna Talmud Perek 2 it is missing, and see variant readings there): "They do not build etc.", and there: "These three cities etc.", and requires further study; see Baraita Jerusalem Talmud Makkot Perek 2 Halacha 6: "They do not build etc."; see Rambam Rotzeach Perek 8 Halacha 8. And see Sifrei Massei 159 and Shoftim 180. And see Seder Devarim to Sifrei Massei there, who elaborated on clarifying the types of cities that are invalid due to their size and whether there is a dispute on the matter.
151. ↑ Sifrei Masei there. And see Targum Yonatan Numbers 35:11: “And you shall appoint for yourselves cities in the markets and in the houses of vision,” and it seems that it is a scribal error and should say “and in the houses of life.” And see citation 373 and onwards.
152. ↑ Numbers there.
153. ↑ Sifrei Masei there. And see Seder Olam Rabbah there in the explanation of the derasha.
154. ↑ Deuteronomy 19:2.
155. ↑ Sifrei Shoftim there. And see Kesef Mishneh Makkot 2:6, which explains that they derived this from the three times “cities” mentioned in the section there.
156. ↑ Rashi Makkot there s.v. “Tirin.”
157. ↑ Meiri Makkot there.
158. ↑ Rashi Arakhin there s.v. “Ein.”
159. ↑ See Bekhor Shor Deuteronomy 19:4 and Hizkuni there 5,
160. ↑ Rashi Makkot there and Arakhin there s.v. “Velo.” And see Shita Mekubetzet Makkot 2:6 s.v. “Leheikhan,” that Rashi’s intention is to explain the reason of the verse, but the source is from the derasha of the text as above.
161. ↑ Ritva Makkot there in the name of some say.
162. ↑ Numbers 35:11. Sifrei there. And perhaps the “great” mentioned here means “medium” as above.
163. ↑ See Arakhin 33b, and see Mishneh Torah, Rotzeach 8:8. And see Arukh LaNer Makkot 10a who disagrees, that they are permitted to make cities of refuge surrounded by a wall, but since usually only large cities are surrounded by a wall, it is impossible for them to be cities of refuge, see citation 149, and see Amboha d’Sifrei to Sifrei 35:11. And see Joshua 20:4, and it needs clarification. And see also cities of the Levites, about a city that was settled and then surrounded, and see Arukh HaShulchan Choshen

Mishpat Siman 335:161, that even if a city was settled and then surrounded, they make it cities of the Levites, it is possible they do not make it cities of refuge.

164. ↑ See citation 150. See Arakhin there and Raggam there and Rashi there s.v. “Ela.”
165. ↑ See Mishneh Torah there. And there he wonders why Rambam disqualified large and small cities (according to our version, and see variant readings there) and it seems he did not disqualify medium ones, and there similarly it needs clarification in the Baraita Makkot 10a. And see Arukh LaNer there who disagrees, that a city is not necessarily surrounded by a wall, but they are accustomed to surround large cities.
166. ↑ See Responsa Radbaz Siman 681; Mishneh Torah there.
167. ↑ See also Metzorah and see Sending of Camps.
168. ↑ Gilyon HaShas Makkot 10a. And see Amboha d’Sifrei there. And it is difficult, for in the wilderness murderers were sent to the Levite camp, see below: Absorption of the Levite camp, and from the Levite camp even those with discharges and those with seminal emissions are sent out.
169. ↑ See citation 189 and onwards.
170. ↑ Seder Olam Rabbah to Sifrei Masei 159. And see the verse in Joshua cited in 163, and it needs clarification.
171. ↑ See also Walled Cities, and see Dovav Mesharim below.
172. ↑ See also Exile.
173. ↑ Dovav Mesharim Part 1 Siman 45.
174. ↑ See Arakhin there 2 and Lad 1 and Raggam there and Rashi there s.v. “Veha.”
175. ↑ See citation 108 and onwards.
176. ↑ See below.
177. ↑ See the aforementioned citation.
178. ↑ See Arakhin 32a, and there it is proven that there is no Gamla in the Galilee that is not surrounded by a wall.
179. ↑ See Numbers 35:11, and there it is not a complete city of refuge, and see Mishneh Torah, Laws of Murderers 2:9. And see Responsa Radbaz, section 681, regarding the city of Hebron.
180. ↑ See Arakhin there and Maggid Mishneh there. And see Maggid Mishneh who wonders, since they needed to make them open cities so that the avenger of blood would not be prevalent there, how is it permissible to surround them, and see Kadshei David Arakhin there who further wonders, for those surrounded from the beginning need to demolish their wall, see above, all the more so not to build.
181. ↑ Deuteronomy 4:42.
182. ↑ See citation 335. Deuteronomy there.
183. ↑ Deuteronomy 19:11.
184. ↑ See the version brought by Dovav Meysharim below, and Responsa Elef HaMagen below in the name of the Aderet.

185. ↑ Baal HaTurim there, as in manuscript PP and Jerusalem print 1996, and see Dovav Meysharim Part 1, section 45 where similarly it is in accurate Chumashim, and in the Chumashim before us the teaching is from the verse there 9: Three cities, and see Responsa Elef HaMagen (Rubinstein) Part 2, section 36 and what he brought there in the name of the Aderet, and see Dovav Meysharim there, and see Arukh LaNer there, and see citation 162.
186. ↑ See citation 1.
187. ↑ Deuteronomy 19:3. Sefer HaMitzvot by Rambam, commandment 182, and see introduction to Laws of Murderer; Sefer HaChinuch commandment 530.
188. ↑ Sifrei Shoftim 180, according to the version of Kesef Mishneh Murderer 8:5 and the Gra there, and before us: explicitly into it, see citation 209 and onwards.
189. ↑ See Mishnah Makkot 9:2, and Meiri there; Rambam Murderer 8:5. And see Sifrei Shoftim 187: to warn the court about this.
190. ↑ See Shekalim 1:1 and Rambam's commentary there and Ra'avad there in his second explanation; Rambam there.
191. ↑ See citation 201; Rambam there.
192. ↑ Rambam there. And see Midrash Tannaim Deuteronomy 19:9.
193. ↑ Tiferet Yisrael Makkot 2:5, and see Sefer HaMitzvot in citation 187, and see citation 200.
194. ↑ Deuteronomy 19:3. Rambam there.
195. ↑ See Sifrei there; see Beraita Moed Katan 5a; Rambam there.
196. ↑ Deuteronomy 19:10. See Beraita Moed Katan there and Ritva there, and see R. Hananel there and Tosafot there in his name who pointed to another writing; see Sifrei there.
197. ↑ Citation 436.
198. ↑ Tiferet Yisrael Makkot 2:4; Arukh LaNer Makkot 9:2 in Rambam Murderer 8:5. And see Arukh LaNer there that from the language of the Mishnah there: and they direct roads from one to another, it was understood that the preparation of the road is specifically between the cities of refuge from one to another and not from every city, because after there is a correct road in the middle, the fugitive can find it when he runs from all the borders of the land to the middle of the road, but from the words of Rambam it is understood that it is not so.
199. ↑ Deuteronomy 19:3.
200. ↑ See Merkevet HaMishneh Murderer there 7 in Ra'avad's words there; Arukh LaNer there in Ra'avad's words, according to the language of the Mishnah there: and they direct roads from one to another, and there it is possible that Ra'avad intended to correct so in Rambam's words, and it is also precise from Rambam's own language, and it is also understood from what the Mishnah brought also the continuation of the verse: and three.
201. ↑ Baraita Bava Batra 2b; Rambam Rotzeach 8:5.
202. ↑ Deuteronomy 19:3.
203. ↑ Rav Huna Bava Batra ibid.
204. ↑ See Shabbat 99a.

205. ↑ See also Derech: Derech Harabim.
206. ↑ Rashbam Bava Batra ibid s.v. Derech, and see Ragmah ibid.
207. ↑ Meiri Bava Batra ibid.
208. ↑ Rashi Makkot 10b s.v. Miklat.
209. ↑ Rabbi Elazar ben Yaakov in the Baraita Makkot ibid 1b and Tosefta Makkot 2 and Jerusalem Talmud Makkot 2:6; Rambam Rotzeach 8:5.
210. ↑ Deuteronomy 19:3.
211. ↑ Rav Kahana Makkot ibid 2, and some versions there: Rav Huna. And see Arukh LaNer ibid, whether this derasha is the same as the derasha in citation 187, or they expounded here the word “lecha”.
212. ↑ Bamidbar Rabbah Masei 23; Tanchuma Masei (Buber) 8.
213. ↑ Rashi Makkot ibid s.v. Miklat.
214. ↑ Jerusalem Talmud ibid.
215. ↑ Pnei Moshe ibid.
216. ↑ Korban HaEdah ibid.
217. ↑ Etz Yosef Bamidbar Rabbah ibid. And see Jerusalem Talmud Sotah 7:5 and Korban HaEdah ibid s.v. Astalios.
218. ↑ Bamidbar Rabbah ibid; Tanchuma ibid.
219. ↑ Mahari Cohen to Shochat below.
220. ↑ Rav Avin in Shochat 25. And so it is in Yalkut Shimoni Shoftim 951, and in Yalkut Shimoni Tehillim 392: And upon every fortress of Zion.
221. ↑ Devarim Rabbah (Lieberman) Va’etchanan.
222. ↑ See citation 37.
223. ↑ Mishnah Makkot 9:2; Sifrei Masei 160; Sifrei Zuta 35:13; see Midrashim in citation 40. Rambam Rotzeach 8:3. And see Tosefta below.
224. ↑ Numbers 35:13. Mishnah ibid; Sifrei Zuta ibid; Rambam ibid.
225. ↑ Mishnah ibid.
226. ↑ Numbers there 15.
227. ↑ Sifrei Masei 160.
228. ↑ See Zion 59.
229. ↑ Tosefta Makkot 2 and in Jerusalem Talmud Makkot 2:6.
230. ↑ See below: Absorption of the Levitical Cities.
231. ↑ Shiyarei Korban Makkot 2:6 beginning “Where to”.
232. ↑ See Zion 108.
233. ↑ Pnei Moshe Makkot 2:6.
234. ↑ Korban HaEdah Makkot there.
235. ↑ See Devarim Rabbah (Lieberman) Va’etchanan (and see there that in this law Ahab misled Jehoshaphat, and seemingly the intention is not that the law is mistaken, but that because of it he was misled to make peace with him); Shiyarei Korban Makkot 2:6, as explained in Jerusalem Talmud there according to his interpretation in Korban HaEdah there, and as derived from the scriptural expositions in Zion 62 and onwards, and also the implication of the verse in Numbers 35:13: “Six cities of refuge shall be for you.” And see Sifrei Ephraim on Sifrei 35:11, as derived from Sifrei there.

236. ↑ Shiyarei Korban there in the words of Maimonides, Murderer 8:3; Siach Yitzchak Makkot 9b, as implied by the Mishnah Makkot 9b, and Maimonides there. And as derived from Tiferet Yisrael Makkot 2:4. And see Emek HaNetziv in Zion 250.
237. ↑ See below: Absorption of the Levitical Cities.
238. ↑ Zion 474 and onwards.
239. ↑ Sifrei Ephraim there, and see there his proof, for otherwise if one of the cities was destroyed, the blood of the murderers in the other cities would be permitted.
240. ↑ See Shiyarei Korban there beginning “Where to”, that the cities of refuge are distinct from the Levitical cities (even if there was no other distinction between them) in that the cities of refuge impede one another and the Levitical cities do not.
241. ↑ See Zion 62 and onwards, that a city is designated in place of a city that was destroyed, and see Shiyarei Korban there, for those who hold that when one city is nullified, all are nullified, that the purpose of designating a city in place of the city that was taken is so that there will be six and all will absorb. And see Devarim Rabbah above that implies there is no remedy for a city that was taken.
242. ↑ See Zion 62 and onwards, that a city is designated in place of a city that was destroyed.
243. ↑ See Sifrei 35 below, and see Sifrei Ephraim there that the commandment is always with the first ones.
244. ↑ Ambuha of Sifrei on Sifrei 35 below.
245. ↑ Numbers 35:13. Sifrei 35:14. And see Sifrei Ephraim there that the cities return to their place automatically, as they were not designated initially except until they rebuild the first ones, and see there that he proved this from the Tosefta.
246. ↑ Dina DeChayei page 76 and in Kenesset HaGedolah the languages of Maimonides (end of Orach Chaim) Murderer 8 in the explanation of Sifrei Masei 161: “In all your dwellings, in the land and outside the land,” and as proven in Sifrei 35 in Zion 28, and see Zion 235; Etz Chaim (Abulafia) Parashat Masei beginning “And he saw” on what was said.
247. ↑ See Kings II 17:6.
248. ↑ See Emek HaNetziv below, and see Zion 85.
249. ↑ See above.
250. ↑ See Emek HaNetziv on Sifrei Masei 3, and see there that he explained thus the scriptural exposition in Sifrei there.
251. ↑ SP"Z 35:11. And see Yalkut Shimoni Masei 782, another version.
252. ↑ ZI"R to Yalkut Shimoni there. And see Seder Devarim Masei 160 in the explanation of the Sifrei cited in 255.
253. ↑ Numbers 35:11. SP"Z there. And it seems that the derivation is from the repetition of the text there 12. And see Seder Devarim there 161 beginning “and these shall be,” that although the cities of refuge absorb even

murderers from outside the land, see below, it was necessary to include that the cities of refuge beyond the Jordan would absorb the children of the land of Canaan and vice versa, because both have their own cities of refuge.

254. ↑ See Rosh Hashanah below; Kesef Mishneh Murderer 8:1, in the first explanation of the Sifrei below; ZI"R to Yalkut Shimoni below letter Zayin. And see Kesef Mishneh there in the second explanation and Dina Dechayei cited in 89 and Seder Devarim cited in 147, who explained the Sifrei below in different ways, and see Seder Devarim cited in 146, that the law that the cities of refuge absorb murderers from outside the land does not require inclusion.
255. ↑ Numbers 35:11. Sifrei Masei 160; Yalkut Shimoni Masei 782.
256. ↑ Rosh Hashanah there. And see Rosh Hashanah to Sifrei there 161, that this is the intention of what was derived in the Sifrei there from Numbers 35:29: in all your dwellings, in the land and outside the land, and see Seder Devarim.
257. ↑ Pri Deah Makkot 12a and Piskei Riaz Makkot 2:3, and see Shiyarei Korban Makkot 2:7, and see Derashot below. And see Minchat Chinuch 410 that the absorbing area is all that is given around the city for pasture and fields and vineyards, and it depends on the dispute among the early authorities whether they give to the Levitical cities, and the cities of refuge in general, a thousand cubits for pasture and a thousand cubits for fields and vineyards or a thousand cubits for pasture and two thousand cubits for fields and vineyards, see Levitical cities, and see Siach Yitzchak Makkot there beginning “they objected,” that even more than three thousand, all that belongs to the city of refuge, such as its cemetery, is included in the absorbing area, and in Derech Emunah Shemot Yod 13:2 it is written that according to all opinions the absorbing area of the cities of refuge is only two thousand cubits around the city, and it needs clarification from the derivation below.
258. ↑ Mishnah Makkot 11:2; Rambam Murderer 8:11. And see Tosefta Makkot 2.
259. ↑ Meiri Makkot there 1.
260. ↑ See Exile cited in 118 and onwards. Abaye in Makkot 12a, and see Tosefta there.
261. ↑ See Rashi below.
262. ↑ Exodus 21:13.
263. ↑ Numbers 35:26.
264. ↑ Numbers there 27.
265. ↑ Numbers there 5.
266. ↑ See Rashi Eruvin 51a beginning “place.”
267. ↑ See Eruvin there that they derived thus to learn the Sabbath boundary, and see Mekhilta de-Rabbi Shimon bar Yochai Mishpatim 21 and Mekhilta de-Rabbi Yishmael Tractate of Damages Chapter 4 and Jerusalem Talmud Eruvin 4:1, and see Aderet Eliyahu manuscript Exodus 21:13 that besides the Sabbath boundary they learned from this derivation three laws in the absorption of the cities of refuge, that the blood avenger is not allowed to

kill within the boundary (“and the blood avenger finds him” etc.), and the murderer is allowed to go out within the boundary (“and if he goes out” etc.), and he is allowed to flee initially within the boundary (“to which he may flee”), and see Malbim Exodus there. And see Tosefot Yom Tov Makkot 2:7, that from what they derived “and he shall dwell in it” and not in its boundary, see citation 274, we learn that dwelling within the boundary is not permitted but the boundary absorbs him, and see Shiyarei Korban Makkot 2:6 and Arukh LaNer Makkot 11b who rejected, and explained in Keren Orah there that they learned from Numbers 35:26: the border of his city of refuge, which is translated: the boundary of his city of refuge (and see Keren Orah Eruvin 4:1 who explained like Tosefot Yom Tov, and it needs clarification), and similarly in Arukh LaNer there, and see Kiryat Sefer Murderer 5, and see Responsa Or Sameach Part 2 Siman 10 who wrote an additional reason, and see SP"Z below.

268. ↑ See Levitical cities.
269. ↑ SP"Z 35:25; Yalkut Shimoni Masei 783. And the derivation needs clarification, and see Rachash Horowitz to SP"Z there who corrected. And see ZI"R to Yalkut Shimoni there, that what they said that it does not absorb means that it is forbidden to dwell there, and it needs clarification, that in the Mishnah Makkot there they said that the boundary absorbs, and explained in the Gemara that nevertheless it is forbidden to dwell there.
270. ↑ Numbers 35:25. SP"Z and Yalkut Shimoni there. And the derivation needs clarification, and see Rachash Horowitz there and Amboha de-Sifrei there who corrected.
271. ↑ Numbers 35:11, and more.
272. ↑ Numbers there 27. SP"Z there 27; Yalkut Shimoni there.
273. ↑ Numbers 35:25.
274. ↑ Baraita Makkot 12a and Tosefta Makkot 2 and Rambam Murderer 8:11, and see Exile cited in 118 and onwards. And see Ritva Makkot there, that the extension of the city is like the city and he is even allowed to dwell in it.
275. ↑ Meiri Makkot 12a. See Blood Avenger cited in 79 and onwards.
276. ↑ Chazon Ish Choshen Mishpat Likutim Siman 23 to Daf 12a.
277. ↑ See Rashi Eruvin 35b s.v. b’zo, and Ritva and Meiri there, and see also Techumin.
278. ↑ See Rashi there s.v. ein.
279. ↑ See Rav Nachman in the name of Rabba bar Avuha in Eruvin 35b and Rashi there s.v. v’chen, and others. And see R"Y of Lunel Eruvin 58b (17a) the reason, that one should not be lenient with a Torah law (and this seems to be to be lenient on the murderer that he may go within the boundary), and see Shiyarei Korban Eruvin 5:3.
280. ↑ See Shiyarei Korban there, in the words of Rambam Rotzeach 8:11, who omitted the law that one does not measure, and see there the reason, and see Keren Orah Eruvin 58b who was astonished at his words. And see Minchat Chinuch end of Mitzvah Tech and Rosh Hashanah Eruvin there.
281. ↑ Meiri Makkot 10b.
282. ↑ Joshua 20:4.

283. ↑ Makkot there. And see Aruch Laner Makkot there, that it is a law given to Moses at Sinai, and Joshua relied on the scripture, for otherwise a prophet is not allowed to innovate anything, see also Prophet and see Law given to Moses at Sinai citation 41 and onwards.
284. ↑ Makkot there, and see Rashi there s.v. mitzvah.
285. ↑ Rambam Rotzeach 7:6.
286. ↑ See Dina D'Chayei p. 76, in the words of Rambam there and Sefer Mitzvot Gadol there who were concise in their language that there should be elders and did not explain that there should be a court, and see Kenesset HaGedolah languages of Rambam (end of Orach Chaim) Rotzeach there, in the words of Rambam; Keren Orah Sotah 45b, in the words of Rambam there, and see there additional proofs for Rambam's method; Aruch HaShulchan Choshen Mishpat Siman 525.
287. ↑ Dina D'Chayei there.
288. ↑ Aruch HaShulchan there.
289. ↑ See Tosafot Makkot there s.v. chad; see later Acharonim in the words of Rambam. And see Tosafot Sanhedrin 14a s.v. yachol.
290. ↑ See Dina D'Chayei and Kenesset HaGedolah there; Aruch Laner Makkot there, in the words of Rambam.
291. ↑ See also Beit Din citation 1 and onwards.
292. ↑ Aruch Laner there.
293. ↑ Merkevet HaMishneh Rotzeach 9:4, in the words of Rambam there 7 who changed his language from what he wrote in Eglah Arufah Rotzeach 9 there that there should be a court of 23; see Minchat Chinuch Mitzvah 410, in the words of Rambam there.
294. ↑ Minchat Chinuch Mitzvah 410, based on the language of the scripture mentioned above in Joshua, from which they learned that elders are needed, and see there that it still requires further study.
295. ↑ Joshua 20:4.
296. ↑ Rabbi Elazar in Makkot 10b; Rambam Rotzeach 7:6. And see Aruch Laner Makkot there, that it is a law given to Moses at Sinai, and Joshua relied on the scripture, for otherwise a prophet is not allowed to innovate anything, see also Prophet and see Law given to Moses at Sinai citation 41 and onwards. And see Aruch Laner there who suggested that the people of the city for this matter are anyone who lived there for 12 months. And see Kesef Mishneh Rotzeach there, that the version of Raavad in Rambam: a city that has murderers, and it is an incorrect version, and see Sefer Mitzvot Gadol p. 75 who copied as the version of Raavad, and see Dina D'Chayei for Sefer Mitzvot Gadol there and Aruch Laner there.
297. ↑ Aruch Laner there. And see Siach Yitzchak Makkot there who explained differently, and see Shev Shemaatsa there who found it difficult.
298. ↑ Lechem Yehuda Rotzeach there in the words of Raavad there, and there that even Rambam agrees with this.
299. ↑ Aruch Laner there. And see there that it is possible for those who hold that an inadvertent murderer is fit to judge, and see citation 286 that there are those who hold that the elders of the city are actual elders, and

according to this it is possible according to all opinions that there should be murderers.

300. ↑ Aruch Laner there in the words of Ritva; see Minchat Chinuch Mitzvah 410. And see Aruch Laner there who suggested that intentional murderers are not included in the majority because their words were not equated to his words who killed inadvertently.
301. ↑ Minchat Chinuch there: It appears.
302. ↑ Aruch LaNer there. And see Sfat Emet there who inclined that they only said that when initially there is a majority of murderers in the city, it is not made into a city of refuge.
303. ↑ Minchat Chinuch there: It appears; Siach Yitzchak Makkot there, and see there his reasoning because without him they are not mostly murderers, thus their words do not align with his; Tzafnat Paneach Terumot 1:1 in the omission, in the words of the Raavad Rotzeach there, and his reasoning is because without the murderer the city is fit to absorb.
304. ↑ Tzafnat Paneach there in the words of the Rambam.
305. ↑ Minchat Chinuch there, according to the language of the aforementioned scripture in Joshua, from which they learned that it should not be mostly murderers, and see there that it still requires further study.
306. ↑ Abaye in Makkot 10a; Rambam Rotzeach 8:10. And see Aruch LaNer there for the reason.
307. ↑ Meiri Makkot there, and see Rashi there s.v. “between.”
308. ↑ Rashi there.
309. ↑ Meiri there.
310. ↑ Ritva Makkot there.
311. ↑ Rambam there. And see Sfat Emet Makkot 9b and Siach Yitzchak there 10a, who explained differently.
312. ↑ Citation 474.
313. ↑ Rosh Hashanah to the Sifrei below; Rambam Rotzeach 5:4 and Kings 10:1.
314. ↑ See Makkot there; Rambam Rotzeach there.
315. ↑ Deuteronomy 19:2.
316. ↑ Sifrei Shoftim 180, and see Rosh Hashanah there.
317. ↑ Numbers 35:14-15.
318. ↑ Sifrei Zuta 35:14; Rambam there.
319. ↑ Citation 445 and onwards.
320. ↑ See Mishnah Makkot 8:2; see Rambam Rotzeach 5:3.
321. ↑ Numbers 35:15. See there 2; Sifrei Masei 160.
322. ↑ See Mishnah there; Rav Kahana there 2; Rambam there.
323. ↑ Rambam there. See Kesef Mishneh and Merkevet HaMishneh there, and see also Ger Toshav Citation 214 and onwards.
324. ↑ Citation 194 and onwards.
325. ↑ Numbers 35:12.
326. ↑ Makkot 9a.
327. ↑ See above.
328. ↑ See citation 306 and onwards.

329. ↑ Numbers 35:13.
330. ↑ Numbers ibid. 15.
331. ↑ See Meshech Chochmah Numbers 35:13.
332. ↑ Citation 76 and onwards.
333. ↑ Citation 142 and onwards. And see Minchat Chinuch commandment 410, regarding a murderer who leaves his city of refuge for another city of refuge, if it protects him.
334. ↑ Deuteronomy 4:42.
335. ↑ Rabbi Yitzchak in Makkot 10a.
336. ↑ Deuteronomy 19:5.
337. ↑ Midrash Tannaim Deuteronomy ibid.
338. ↑ Rabbi Simlai in Makkot ibid.
339. ↑ Rashi Makkot ibid. s.v. “the sunrise.” And see Maharsha Chiddushei Aggadot ibid. who wonders why this derivation was necessary, and see Pri Kehunah ibid.
340. ↑ Baraita Makkot ibid.; Baraita Jerusalem Talmud Makkot 2:6; Tosefta Makkot 2; Midrash Tannaim ibid. And see Chazon Ish on Tosefta ibid., that this law applies in practice in a city designated in place of a city of refuge that fell, see citation 62, and also in the cities of refuge that will be added in the future, see citation 72.
341. ↑ See Rashi ibid. s.v. “And if there is not”; Meiri ibid.
342. ↑ Meiri ibid.; Ritva ibid.
343. ↑ Baraita Makkot ibid. and Jerusalem Talmud ibid. and Tosefta ibid., and in the Tosefta according to the Vilna edition: they dig them water, and see Chasdei David ibid.; Rambam Rotzeach 8:8.
344. ↑ Rashi ibid. s.v. “And if there is not.”
345. ↑ Baraita Makkot ibid.; Baraita Jerusalem Talmud ibid.: in the market; Tosefta ibid.: in a place where there is a market; Midrash Tannaim ibid.; Rambam ibid.
346. ↑ Rashi ibid. s.v. “in a place of markets.”
347. ↑ Baraita in Jerusalem Talmud and Tosefta ibid.
348. ↑ Baraita Makkot ibid. and in Jerusalem Talmud ibid. and in Tosefta ibid.; Rambam ibid.
349. ↑ Rashi ibid. s.v. “in a place of population.”
350. ↑ Meiri ibid.
351. ↑ Rashi and Meiri there.
352. ↑ Baraita in Yerushalmi there.
353. ↑ Baraita Makkot there; Tosefta there: bring others and seat them in their place; Rambam there.
354. ↑ Meiri there.
355. ↑ Baraita Makkot there and Tosefta there; Rambam there. And see Baraita Yerushalmi there.
356. ↑ Kehati Makkot there. And see citation 147.
357. ↑ Tzafnat Paneach Terumot 1:1 and Mahadurat Azharot 4:2; Siach Yitzchak Makkot there. And see citation 296.
358. ↑ See Ritva below; see Chasdei David there.

359. ↑ Ritva there in the name of Ramah, and see Aruch Laner there.
360. ↑ See citation 408 and onwards.
361. ↑ Aruch Laner there.
362. ↑ Rashi Makkot 10a s.v. “kli” and onwards and Ritva there in his opinion.
363. ↑ Baraita Makkot there, and see that Baraita in Yerushalmi and Tosefta there.
364. ↑ See Yerushalmi Makkot 2:6 and Tosefta Makkot 2, and see Ritva and Meiri Makkot there.
365. ↑ See Yefeh Anaf Makkot there in the opinion of the Yerushalmi, and see Meiri in citation 368.
366. ↑ Baraita Makkot there.
367. ↑ See Meiri below, who reads in the Baraita that the concern for the avenger of blood is stated regarding the sale of glass vessels, see citation 389.
368. ↑ Meiri Makkot there. And see citation 365.
369. ↑ See above, and see Makkot there.
370. ↑ See also avenger of blood citation 76.
371. ↑ Siach Yitzchak Makkot there.
372. ↑ Numbers 35:11, and further there below.
373. ↑ Sifrei Zuta there. And see there that they expounded the five times “refuge” mentioned in the section.
374. ↑ Midrash Tannaim below. And perhaps the intention is to “stones” used to create earthenware vessels.
375. ↑ Deuteronomy 19:5.
376. ↑ Midrash Tanaim Devarim 19:9.
377. ↑ Baraita Yerushalmi Makkot Perek 2 Halacha 6, and similarly Meiri in Baraita Makkot 10a. And see Chasdei David on Tosefta Makkot Perek 2 who explains similarly also in the version of the Tosefta.
378. ↑ Kehilat Avraham and Pnei Moshe there.
379. ↑ See Meiri there.
380. ↑ Baraita there and there.
381. ↑ Meiri there; Kehilat Avraham there.
382. ↑ Pnei Moshe there.
383. ↑ Baraita Makkot 10a; Rambam Rotzeach Perek 8 Halacha 8. And see Makkot there that Rabbi Nehemiah and the Sages of Zion 363 agree with this.
384. ↑ Baraita there and in Yerushalmi Makkot Perek 2 Halacha 6 and in Tosefta Makkot Perek 2; Rambam there. And see Makkot there that Rabbi Nehemiah and the aforementioned Sages of Zion agree with this.
385. ↑ Baraita in Bavli there, according to the version before us which does not mention the sale of glass vessels, and see Meiri in citation 368, according to his version, which mentions in the Baraita the sale of glass vessels, and so it is in Yerushalmi and Tosefta, which explains that this reason is said specifically about the sale of glass vessels, and see below; Rambam there.
386. ↑ Arukh LaNer Makkot there.
387. ↑ Chasdei David on Tosefta there.
388. ↑ Sefer HaBatim Migdal David Siman 174: Possibly.

389. ↑ See Baraita in Yerushalmi and Tosefta there; Meiri there.
390. ↑ Meiri there.
391. ↑ Ritva below.
392. ↑ See Ritva Makkot there.
393. ↑ Numbers 35:3.
394. ↑ Rabbi Abahu in Makkot 12a and in Yerushalmi Makkot Perek 2 Halacha 7; Rambam Rotzeach Perek 7 Halacha 4. And see Shev Shema'tata Makkot there, regarding a met-mitzvah who acquires his place, see there, if buried in cities of refuge.
395. ↑ See Rashi Makkot there s.v. "lo nitnu" and Rambam Rotzeach there.
396. ↑ Numbers 35:25.
397. ↑ See further Galut Zion 113 and onwards, and there Zion 21 and onwards.
398. ↑ Makkot there.
399. ↑ See further Galut Zion 201 and onwards.
400. ↑ Minchat Chinuch Siman 410, and see there that it seems there is no obligation.
401. ↑ See Sefat Emet there: it is possible; Siach Yitzchak Makkot 11b.
402. ↑ Ohr HaChaim Numbers 35:6, according to the language of the verse in Numbers there; Panim Yafot there 14. And see Panim Yafot there that in other cities of the Levites, which also provide refuge, see below: the refuge of the cities of the Levites, the Levites precede the exiles. And see Eimek HaNetziv on Sifrei Shoftim letter 37 beginning with "so that he will not be exiled."
403. ↑ See Minchat Chinuch commandment 410, that this distinction between the cities of refuge and other cities of the Levites is not mentioned.
404. ↑ Tziyon 123 and onwards.
405. ↑ Ziv R in the commentary on Yalkut Shimoni below.
406. ↑ Numbers 35:11.
407. ↑ Yalkut Shimoni Masei 787. And its source is in Sifrei Zuta 35:11, and there it is in a different version.
408. ↑ See also cities of the Levites.
409. ↑ Numbers 35:6. And see Joshua chapter 21.
410. ↑ See Tziyon 72.
411. ↑ Rambam Laws of Murderers and the Preservation of Life 13:1.
412. ↑ See below: the refuge of the camp of the Levites.
413. ↑ Or Sameach Laws of Murderers there in the words of Rashi Makkot 12b beginning with "place" and in the words of Rambam there; see Piskei Teshuva section 92. And see Mekhilta of Rabbi Yishmael Nezikin chapter 4: the refuge mentioned for generations, the cities of the Levites provide refuge, and see Mizrachi Exodus 21:13. And see Shiurei Rabbi Shmuel Makkot there.
414. ↑ Or Sameach there in the words of Rambam.
415. ↑ See Tziyon 62 and onwards.
416. ↑ See Sifrei Ephraim on Sifrei Zuta 35:11; Mishnat Yaavetz Orach Chaim section 48 letter 3.

417. ↑ Meshech Chochmah Numbers 35:13, and see there that he explained the language of the verse there: six cities of refuge shall be for you, that even when they are yours and not of the Levites, nevertheless they provide refuge.
418. ↑ See above.
419. ↑ Meshech Chochmah there, and see Jerusalem Talmud Makkot chapter 2 halacha 6 and Korban HaEdah there.
420. ↑ Sifrei Zuta below; Rambam Avodah Zarah 4:4. And see also cities of the Levites if this law is said in all cities of the Levites.
421. ↑ Numbers 35:11.
422. ↑ Sifrei Zuta 35:11.
423. ↑ See also city led astray.
424. ↑ Sifrei Ephraim on Sifrei Zuta there.
425. ↑ Deuteronomy 13:13.
426. ↑ Rambam there. And see variations in versions there. And see Keter HaMelech, according to Rambam the interpretation of the SPZ is a support for the interpretation from “in one of your cities”, and see Nachal Eitan there.
427. ↑ See Raavad there in Rambam’s opinion; Kesef Mishneh and Lechem Mishneh and Pri Chadash there. And see Be’erot HaMayim there.
428. ↑ See Lechem Mishneh there, and see Pri Chadash there.
429. ↑ See citation 408 and onwards.
430. ↑ See also Galut Tzion 123 and onwards. Sefer HaBatim below; Rabbi Chaim Yonah below.
431. ↑ See Mikraei Kodesh Avodah Zarah there in the name of Sefer HaBatim; Pri Chadash there; Rabbi Chaim Yonah’s pamphlet at its end; Or HaYashar Avodah Zarah there.
432. ↑ Raavad Avodah Zarah there.
433. ↑ Deuteronomy 24:14.
434. ↑ See citation 427 and onwards. Tzafnat Paneach Asurim Chapter 14 Halacha 7. And see also Ger Toshav citation 20 and onwards.
435. ↑ See Beraita Makkot 12b; see Beraita Zevachim 117a and Gemara there; see Mekhilta d’Rabbi Shimon bar Yochai 21:13; see Mekhilta d’Rabbi Yishmael Nezikin Parasha 4; see Mishnat Rabbi Eliezer Parasha 9.
436. ↑ Exodus 21:13.
437. ↑ Beraita Makkot there and Zevachim there; Mekhilta d’Rabbi Shimon bar Yochai there.
438. ↑ Mekhilta d’Rabbi Shimon bar Yochai there; Ritva Makkot there. And there and there that the intention of the interpretation “for you in your life”, and see Mishnat Rabbi Eliezer below, and see Rashi Makkot and Zevachim there, who explained the interpretation of “for you in your life” differently, and according to this what they said in the Beraita Makkot and Zevachim there “teaches that they are exiled to the wilderness” they learned from the implication of the interpretation below that they are exiled to the Levite camp.

439. ↑ Amar Naka Exodus there. And see there that it should not be interpreted as the absorption of the three cities of refuge that Moses set aside in the Transjordan, see citation 37 and onwards, for they did not absorb in Moses' lifetime, but only when they entered the land and set aside also the three cities in the land of Canaan, see citation 223 and onwards.
440. ↑ Beraita Makkot and Zevachim there; Mekhilta d'Rabbi Yishmael there; Mekhilta d'Rabbi Shimon bar Yochai there.; Mishnat Rabbi Eliezer there.
441. ↑ Beraita Makkot and Zevachim there; Mekhilta d'Rabbi Shimon bar Yochai there. And see Rashi Zevachim there s.v. "for you a place" and Ritva Makkot there, that "for you a place" they interpreted, meaning your place.
442. ↑ Rashi Zevachim there and Ritva Makkot there.
443. ↑ See citation 408 and onwards and see Cities of the Levites. Mizrachi Exodus there.
444. ↑ Mekhilta d'Rabbi Yishmael there; Mishnat Rabbi Eliezer there. And see Aruch LaNer Makkot there.
445. ↑ See Sforno Exodus 21:14. And see Panim Yafot and Malbim there. And see Zevachim 117a, that it is stated that when the Levite camp ceased to absorb, the Divine camp did not absorb automatically.
446. ↑ Siach Yitzchak Makkot 12b.
447. ↑ See also Camps and see Sending of Camps.
448. ↑ See Zevachim 117a and R' Chaim there and Rashi there s.v. "but".
449. ↑ See citation 229. R' Chaim there. And see Keren Orah Zevachim 116b, that the reason for its cessation is unclear, and see Meshech Chochmah Exodus 21:13, 6.
450. ↑ See Mishnah Zevachim 112b and Rashi there s.v. "came to Shiloh".
451. ↑ See Dam Zevachim Imrei Zevachim p. 11, in the name of the questioner there, and see Ali Tamar Makkot Perek 2 Halacha 6, and similarly the Gemara there and R. Chananel there that until they came to Shiloh, the absorption of the Levite camp was not removed, and similarly R. Chananel there, that as long as the cities of refuge did not absorb, the absorption of the Levite camp was not removed.
452. ↑ See Mekhilta at citation 444 and Mizrachi at citation 443, who learned the absorption of the Levite camp from the cities of refuge which were Levite cities, and see Rashi at citation 413 and the later ones there in his explanation, that the law of the cities of refuge to be Levite cities is learned from the absorption of the Levite camp, thus the law of the Levite camp and the law of the cities of refuge are one. And see Pri Deah at citation 471 that the cities of the Levites only absorb the Levites, and the Levite camp certainly absorbs all the murderers.
453. ↑ See below: Absorption of the Levite cities.
454. ↑ See citation 474.
455. ↑ See citation 306.
456. ↑ Tosefta Terumot Perek 1 Halacha 1. And see there his proof, for the cities of refuge did not absorb until all were designated, and it requires investigation.

457. ↑ See further: Exile citation 113 and onwards, and there citation 21 and onwards.
458. ↑ See Numbers 35:11 and there 15 and there 25.
459. ↑ See Mishnah Makkot 11b.
460. ↑ Exodus 21:13.
461. ↑ Siach Yitzchak Makkot 12b: perhaps, and see there his proof.
462. ↑ Mekhilta d'Rashbi Exodus there.
463. ↑ Har Ephraim to Mekhilta d'Rabbi Yishmael Nezikin Parasha 4.
464. ↑ Har Ephraim there, and see Siach Yitzchak there.
465. ↑ Makkot 10a; see below; Rambam Rotzeach Perek 8 Halacha 9. And see Saadia Gaon and see Ramban Deuteronomy 35:14, that according to the plain meaning of the text, the cities of the Levites did not absorb. And see Bahag introduction in the order of the sections of laws and judgments given to the public letter b, and there letter 46.
466. ↑ Rambam there. And see Sefer HaMitzvot to Rambam commandment 183, and Sefer HaChinuch commandment 88, that included in the commandment of giving cities to the Levites is that the cities of the Levites are cities of refuge.
467. ↑ Numbers 35:6. Makkot there and 13a, and there only the end of the verse: and upon them you shall give, etc.; see below in Numbers there.
468. ↑ See Makkot 13a. And see Bechor Shor Numbers there, and see Haamek Davar there.
469. ↑ Numbers 35:7.
470. ↑ Rambam there.
471. ↑ Pri Deah Makkot there.
472. ↑ See R. Yitzchak Perla Parasha Noach 59, according to Jerusalem Talmud Makkot Perek 2 Halacha 6: there is no absorber except for the six cities of refuge only, and see R. Yitzchak Perla there who discusses the version of the Jerusalem Talmud, and see there in the opinion of Saadia Gaon.
473. ↑ See citation 306.
474. ↑ Abaye in Makkot 10a; see below in Numbers 35:6.
475. ↑ See Rashi Makkot 10a s.v. bein and the commentary of the Rambam Makkot Perek 2 Mishnah 4.
476. ↑ Chizkuni and Bechor Shor Bamidbar there v.
477. ↑ Pasuk 27 there. And see the aforementioned citation and onwards in the definition of "unintentionally".
478. ↑ Minchat Chinuch mitzvah 530, in the words of Rashi there, that it requires fleeing there with the intention of absorption, and he left it in need of further study.
479. ↑ See citation 402.
480. ↑ Panim Yafot below.
481. ↑ Panim Yafot Bamidbar 35:14; see Ohr HaChaim there. And see Panim Yafot there that even according to those who hold that the murderers absorbed in the cities of the Levites do not pay rent to the Levites, see further Galut Tzion 123 and onwards, nevertheless the Levites themselves are not displaced by them.

482. ↑ Citation 123 and onwards.
483. ↑ See citation 334 and onwards.
484. ↑ See Melamed LeHo'il Rotzeach chapter 8 halacha 8; Ma'arechet HaKinyan there; Aruch LaNer Makkot 10a. And see Shiyurei Knesset HaGedolah Makkot chapter 2 halacha 6 beginning with "if there is not", that this seems to be the opinion of Rashi Makkot there beginning with "and if there is not".
485. ↑ Shiyurei Knesset HaGedolah there beginning with "to where"; Aruch HaShulchan Choshen Mishpat siman 335 se'if 262.
486. ↑ See citation 144 and onwards.
487. ↑ And see Panim Yafot Bamidbar 35:6, and it requires further study, and see Shev Shema'tata Arakhin 33b.
488. ↑ See above: the way to them.
489. ↑ Aruch HaShulchan.
490. ↑ See citation 258.
491. ↑ See Rambam Rotzeach chapter 8 halacha 11, who wrote the law in "any city that absorbs". And see Minchat Chinuch mitzvah 410, that the boundaries of the cities of the Levites were not intermingled with each other, and therefore he can never move from city to city.
492. ↑ Bamidbar 35:6. See citation 467.
493. ↑ See further cities of the Levites.
494. ↑ Meshech Chochmah Bamidbar 35:13. And see citation 417 and onwards regarding the cities of refuge when their allocation to the Levites was nullified, and see citation 413 and onwards.
495. ↑ Shiyurei Knesset HaGedolah Makkot chapter 2 halacha 6 beginning with "to where".
496. ↑ See citation 240.
497. ↑ See Shiyurei Knesset HaGedolah there, that they could interpret what is stated in the Mishnah that the six cities of refuge absorb, meaning they detain, even if there was no other distinction between them and the other cities of the Levites.
498. ↑ Citation 239.
499. ↑ See further days of the Messiah citation 185 and onwards.
500. ↑ See further Land of Israel citation 446.
501. ↑ Minchat Chinuch Mitzvah 520.

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